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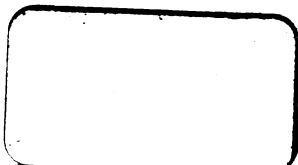


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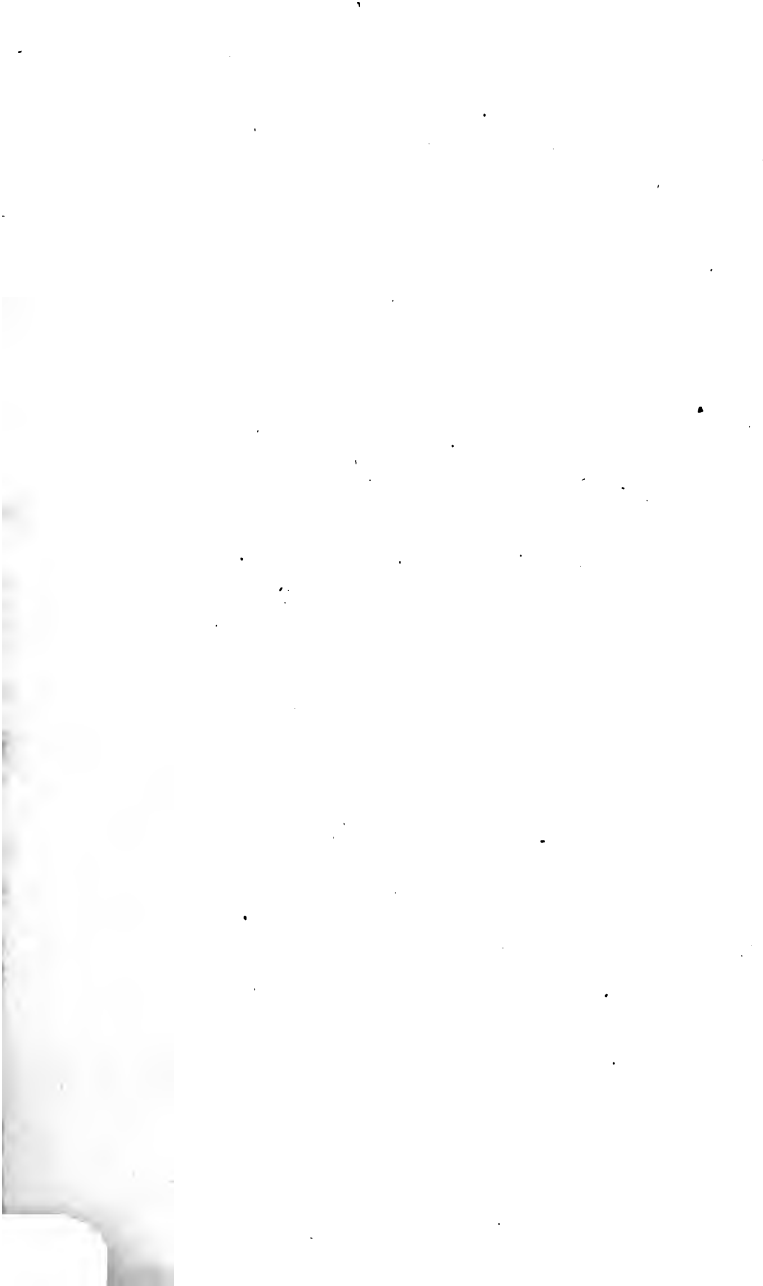
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**THE  
ECCLESIASTICAL CLASS BOOK,**

**OR**

**HISTORY OF THE CHURCH**

**FROM**

**THE BIRTH OF CHRIST TO THE PRESENT TIME;**

**ADAPTED TO THE USE OF**

**ACADEMIES AND SCHOOLS.**

**WITH ENGRAVINGS.**

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**BY CHARLES A. GOODRICH.**

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**HARTFORD :  
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## P R E F A C E.

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AT the present day, an acquaintance with History to some extent is considered an essential part of even a common education ; and to no branch of study does the student commonly apply himself with more pleasure or profit, than to this. Yet, that branch of history called *Ecclesiastical*, has been comparatively neglected ; chiefly, it is believed, from the want of a Class Book, which might be safely put into the hands of children belonging to different denominations of Christians.

The first edition of the following work, published a few years since, was designed to be such a Class Book ; and, although adopted in several academies and schools, and, in general, well received, it was soon suggested that the work admitted of important improvements, especially in respect to a clearer statement of the *claims* of the several religious communities noticed in the volume, and the omission of such observations as might justly be attributed to a censorious or sectarian spirit. These points the author has endeavoured to keep in view, in the revision of the work. He has desired to treat every religious denomination with candour. Controverted points have been designedly excluded, and private opinion suppressed. The author has confined himself to *facts*, and such facts as seemed to be of the greatest importance.

By many, the work may perhaps be considered as too *general* ; but great particularity would have swelled the volume

beyond the proper dimensions of a school book ; besides, such particularity would tend to destroy that *catholicism*, which should be a primary feature of such a book. Were our academies and schools constructed on sectarian principles, each denomination might have its Ecclesiastical History, in which its peculiar tenets, discipline, &c. might be set forth as of paramount value and authority. But such an order of things is not soon likely to exist. Children from families holding different religious opinions will come under the same instructor. Here they might be separated into sectarian classes. But who, at the present day, would wish this, if it might be consistently avoided ? Hence, let our school books on religious topics, embrace those points and those facts only, about which there is no dispute. Any other course will tend to perpetuate those divisions and jealousies among Christians, which are now too justly their reproach, and which the true friends of Christianity must devoutly wish might be done away.

In the present edition, the number of churches, ministers and members belonging to the several denominations, have been omitted, for the reason that their numbers essentially vary with every succeeding year.

The author takes occasion to express his acknowledgments to a gentleman of high literary standing, belonging to a different denomination from himself, for several important suggestions and corrections, by means of which, errors have been avoided, and the literary value of the work enhanced.

## INTRODUCTION.

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### CIVIL AND RELIGIOUS STATE OF THE WORLD AT THE BIRTH OF CHRIST.

1. At the time Jesus Christ made his appearance upon the earth, to prepare the way for the establishment of the Christian Church, a great part of the known world had become subject to the Roman Empire, under Augustus Cæsar.

The Roman Empire, at this time, was a magnificent object. It extended from the river Euphrates on the East, to the Atlantic Ocean on the West. In length it was more than 3000 miles; and in breadth it exceeded 2000. The whole included above sixteen hundred thousand square miles.

This territory, which was divided into provinces, comprised the countries now called Spain, France, the greater part of Britain, Italy, Greece, Germany, Asia Minor, Egypt, Africa, and the Mediterranean Sea, with its islands and colonies. The subjects of the empire, at this period, have been estimated at one hundred and twenty millions.

2. The state of the world, at this time, in respect to the prevalence of peace, civilization, and learning, was admirably adapted to the rapid diffusion of Christianity.

The world, in general, had not only become subject to the Roman dominion, but was now at peace. This was a state of things, which had not existed before for many years, and justly entitled the period, in which our Saviour descended upon earth, to the character of the *pacific age*. Such tranquillity was indeed necessary, to enable the ministers of Christ to execute with success, their sublime commission to the human race.

An unexampled degree of civilization also prevailed. Barbarous tribes had submitted to the Roman laws, which, with all their imperfections, were the best which human wisdom had devised. Distant nations, differing in language, and manners, were united in friendly intercourse. A degree of literature was also spread abroad in countries, which had before lain under the darkest ignorance. The Greek language was both extensively read and spoken; and presented a medium to the heralds of the cross, of communicating to almost all nations, the doctrines which they were commissioned to preach.

3. The *religious* state of the world was less favorable to the diffusion of Christianity. A dark and gloomy system of superstition and idolatry was prevailing among all nations, except the Jewish, by means of which, the human mind had become

exceedingly debased. Men were poorly qualified to judge immediately of a system, so different as was that of Christianity, and by far too sensual to embrace, at once, one so pure.

The notion of a Supreme Being was not, indeed, entirely effaced from the heathen world; but the knowledge of the *true* God was doubtless lost. Every heathen nation worshipped "lords many and gods many." And these gods were courted and appeased by costly gifts, and honored by rites and ceremonies too indecent even to be named. Magnificent temples were erected to their honor, and an expensive priesthood maintained to serve at their unhallowed worship.

Such is an outline of the religious state of the heathen world, at the advent of Christ. The knowledge of the pure and exalted character of Jehovah was lost. Human accountability was disregarded, and holiness of life if conceived of was unpractised.

4. In respect to the *Jewish nation*, which inhabited Judea, where Christ was born, more correct notions of religion were entertained, since they possessed the Scriptures of the Old Testament, from which these notions were derived.

5. But even among the Jews, the state of religion was low. They, indeed, still maintained the ancient forms of worship; but the life and spirituality, the original beauty and excellency of that worship, had departed.

6. At this period, also, the Jews were divided into several religious sects, all of which acknowledged the authority of Moses, and united in the same forms of worship; but they were so far separated by their peculiarities, as to be continually involved in the most bitter hostilities.

7. The most popular, and by far the most numerous of these sects, was that of the *Pharisees*, who derived their name from the Hebrew word, which signifies to *separate*; because they pretended, though very hypocritically, to uncommon separation from the world, and devotedness to God.

The *origin* of this sect is involved in uncertainty. From small beginnings, however, they had risen to great power; and in the time of the Saviour, held the principal civil and religious offices in the nation.

In respect to some of the *doctrines* of the Scriptures, they seem to have been correct. They believed in the existence of angels, both good and bad; in the immortality of the soul; the resurrection of the body; and a state of future rewards and punishments. But they also held to the *traditions* of their elders, which they considered of equal authority with the Scriptures. Nay, in many instances, they explained the oracles of God by these traditions, and in such a manner, as wholly to destroy their meaning.

In their *religious practice*, the Pharisees pretended to uncommon strictness. They abounded in washings, fastings and long prayers. They assumed great gravity in dress and demeanor, and exhibited no small zeal in all the forms of religion. But, with all their pretensions, they were noted for their hypocrisy; and by our Sa-

viour were compared to whited sepulchres, fair and wholesome externally, but full of deformity and death within.

8. Next to the Pharisees, the *Sadducees* were the most powerful sect. They derived their name from Sadoc, who flourished about 260 B. C. This sect were infidels. They denied the existence of a future state, and the immortality of the soul, and worshipped God only to secure his favor, in the present world.

In point of *numbers*, the Sadducees fell short of the Pharisees; but they embraced many of the men of rank and wealth. The system which they adopted was eminently suited to the licentious life, which they universally followed. They adopted the maxim, "Let us eat and drink, for to-morrow we die." In their opposition to the Son of God, they appear to have been equally bitter with the Pharisees. Some of the latter were converted to the faith of the Gospel, but not a single Sadducee is mentioned in the New Testament, as having become a follower of Christ.

9. A third sect were the *Essenes*, who took their rise about 200 years B. C. They derived their name from the Syriac verb *Asa*, to *h'al*; because they applied themselves to the cure of diseases, especially those of the mind. They appear to have been an order of monks, who lived secluded from the world, and practised great austerity.

The Essenes, though considerably numerous, are not mentioned in the New Testament, for the reason, probably, that they lived chiefly in retirement. In *doctrine* they agreed with the Pharisees, except as to the resurrection of the body, which they denied. They pretended to have great respect for the moral law; but neglected the ceremonial institutions of Moses.

In their *religious practices* they observed a rigid austerity. They renounced marriage; held riches in contempt; maintained a perfect community of goods; rejected ornaments; and cultivated indifference to bodily pain. In the observance of the Sabbath, they were more strict than any other sect, and in their manner of life were more quiet and contemplative.

10. A fourth sect were the *Herodians*, who took their name from Herod the Great, and favored that monarch, in his efforts to bring the Jews into subjection to the Roman power.

A principal article in the religious code of this sect appears to have been, that it was lawful for the Jews to adopt the idolatrous customs of the heathen, when required to do so by those in power, and also to pay tribute to him, whom conquest had made their master.

The Sadducees, generally, were Herodians; the Pharisees, on the contrary, were their bitter opposers. All, however, united in hostility to the Son of God, and to that system of truth, which he promulgated.

11. Besides these sects, various other classes of men are mentioned, as existing at that time among the Jews, of whom we shall mention only the Scribes, Rabbis, and Nazarites.

The *Scribes* were a class of men, originally employed to record the affairs of the king. At a later period, they transcribed the Scriptures, and expounded the law, and

traditions of the elders in the schools, and synagogues, and before the Sanhedrim, or great Jewish Council. Besides this name, they are frequently called in the New Testament, lawyers, doctors of law, elders, counsellors, rulers, and those who sat in Moses' seat.

*Rabbi*, or Master, was a title given to men of rank in the state; but especially to such Jewish doctors, as were distinguished for their learning. This honor was greatly coveted, since it was connected with no small influence over the faith and practice of the people. The title, however, was disapproved of by Christ, who warned his disciples to receive no such distinction in the Church of God.

The *Nazarites* were those who made a vow to observe a more than ordinary degree of purity, either for life, or for a limited time. During their vow, they abstained from wine, and intoxicating liquors; they suffered their hair to grow without cutting, and were not permitted to attend a funeral, or to enter a house defiled by a dead body. Upon the expiration of their vow, they shaved their hair at the door of the tabernacle, and burnt it on the altar.

12. The *government* of Judea was at this time administered by Herod the Great, under the Emperor of Rome. Herod was a monster of cruelty, who despised both the Jewish religion and their laws, and appeared to delight in the oppression and degradation of that ancient, and once honored nation. His death occurred the year following the birth of the Saviour, having reigned thirty-seven years.

Herod left his dominions to his three sons: his kingdom to Archelaus; Gaulonites, Trachonites and Batanea to Philip; Galilee and Perea to Herod Antipas.

Archelaus, in disposition, strongly resembled his father. Such was his violence and tyranny, that the Jews brought charges against him to the Emperor, who banished him to Vienna, in France, where he died. During his reign, Joseph and Mary returned from Egypt, with Jesus; but, hearing that he had succeeded to the government of Judea, in the room of Herod, they were afraid to go thither. On the death of Archelaus, Judea was divided among several Roman governors, of whom Pontius Pilate was one.

Of Philip, the tetrarch of Iturea and Trachonites, little is recorded in the history of the Church. In the reign of Herod Antipas, John the Baptist lost his life, for reproving that monarch for his iniquity.

We shall only add respecting the family of Herod the Great, that a grandson of his, by the name of Herod Agrippa, reigned in Judea, in the days of the apostles. It was he who ordered James to be murdered, and Peter to be apprehended. His own death followed not long after, being smitten of heaven by a disease, which no skill could cure, and the torments of which no means could alleviate.

13. Notwithstanding the low state of the Jews, in respect to religion and civil prosperity, there were some in the nation who were distinguished for their piety, and who were anxiously looking for the coming of the long promised Messiah.

The mass of the people, as we shall have occasion again to remark, were indeed expecting the advent of the Saviour; but they looked only for a *temporal* prince, who should deliver them from Roman bondage. Yet, there were others, whose views were more scriptural, and more exalted. We read of good old Simeon, and pious Anna, who, with others, were daily visiting the temple, "waiting for the con-

molation of Israel." At length, the prayers and wishes of such were answered. The prophecies were fulfilled. The long night of darkness and superstition passed by, and the glorious Sun of Righteousness was revealed, to enlighten the nations, and to prepare the way for the establishment of the Christian Church—a kingdom against which the gates of Hell have not, and shall not prevail.

## GENERAL DIVISION.

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THE HISTORY OF THE CHRISTIAN CHURCH MAY BE DIVIDED INTO EIGHT PERIODS.

PERIOD I. will extend from the nativity of Jesus Christ to his death, A. D. 34. This is the period of the *Life of Christ*.

*Observation.* Although the Christian Church appears not to have been organized, until after the death of Christ; yet, as a history of that Church seems properly to embrace an account of the life and actions of its Divine Founder, we have ventured to speak of it, as commencing at the date of his nativity.

PERIOD II. will extend from the death of Jesus Christ A. D. 34, to the Destruction of Jerusalem, A. D. 70. This is the period of the *Labors of the Apostles*.

PERIOD III. will extend from the Destruction of Jerusalem A. D. 70, to the Reign of Constantine A. D. 306. This is the period of *Persecution*.

PERIOD IV. will extend from the Reign of Constantine A. D. 306, to the Establishment of the Supremacy of the Roman Pontiff A. D. 606. This is the period of the *Decline of Paganism*.

PERIOD V. will extend from the Establishment of the Supremacy of the Roman Pontiff A. D. 606, to the First Crusade A. D. 1095. This is the period of the *Rise of the Mahometan Imposture*.

PERIOD VI. will extend from the First Crusade A. D. 1095, to the commencement of the Reformation by Luther, A. D. 1517. This is the period of the *Crusades* and the *Papal Schism*.

PERIOD VII. will extend from the Commencement of the Reformation, A. D. 1517, to the Peace of Religion concluded at Augsburg, A. D. 1555. This is the period of the *Reformation*.

**PERIOD VIII.** will extend from the Peace of Religion, A. D. 1555, to the present time. This is the period of *Religious Divisions*.



*Wise Men offering Incense.*

## PERIOD I.

**THE PERIOD OF THE LIFE OF CHRIST EXTENDS FROM HIS NATIVITY TO HIS RESURRECTION, A. D. 34.**

1. The birth of Jesus Christ may be dated, according to the best authorities, in the 28th year of the reign of Augustus Cæsar, Emperor of Rome, four years before the date commonly assigned for the Christian era.

The birth place of Christ was Bethlehein, a small town in the land of Judea, about six miles from Jerusalem. His mother was a "virgin, espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." His early infancy was spent in Egypt, whither his parents fled to avoid the persecuting spirit of Herod, at that time king of Judea. After his return from Egypt, he dwelt at Nazareth, until his entrance upon his public ministry. From this place, at the age of twelve, he paid his memorable visit to Jerusalem; returning from which, he lived with his parents, and followed the humble occupation of his father.

2. The great *object* of Christ regarded as the founder of a religion; was to place the Church upon a new establishment,

upon which it should finally embrace all nations, and increase in glory to the end of time.

There never has existed but *one* Church in the world; but its circumstances have varied at different periods. Before Moses, we know little of its condition. It was then probably in an unembodied form. From Moses to Christ, it existed in an organized state, and became subject to a variety of ordinances.

The Mosaic dispensation, Christ designed to abolish, and to introduce a still better one. The Church was *now* to embrace all nations; before, it had embraced only the Jews. Its worship was to be far more simple; its rites to be less burdensome; its privileges to be greatly enlarged, and its doctrines more clearly exhibited. In short, Christ designed to establish a spiritual kingdom—a *Christian Church*, which should ultimately fill the earth, and continue as long as time should last.

3. The speedy appearance of Christ on this intended work, was announced to the Jewish nation by John the Baptist, about two years before that event actually took place.

John was a forerunner of Christ, agreeably to an ancient custom of the eastern monarchs, who, when entering upon an expedition, sent messengers to announce their approach, and prepare for their reception. That Christ should be preceded by such a messenger had long before been predicted by a prophet of God; who had spoken of John, as "the voice of one crying in the wilderness, prepare ye the way of the Lord." The testimony which John bore to the character of his divine master was the most honorable that can be conceived.

4. At the age of thirty, Christ made his appearance to John on the banks of the river Jordan, where he was baptized; by which he gave the sanction of his example to the baptism of John, as a divine ordinance, or righteous institution; and furnished an occasion for God, at the commencement of his work, publicly to declare his approbation of him and his solemn appointment to the office of the Messiah, by the descent of the Holy Spirit.

5. Having entered upon his office, he chose twelve men as his disciples, whom he named *apostles*. These he selected as the witnesses of all that he should do, and teach; and to become, after his death, the heralds of his doctrines, and the organizers of the Christian Church.

The Christian Church, as already observed, can scarcely be said to have been organized, during the life of Christ. He designed only to prepare the way. He abolished the Jewish Church, and introduced to the notice of his disciples such things, as were to be adopted in the Christian Church; viz. a new ministry; the Lord's Supper; baptism; and spiritual worship in every place, and at all times, in the room of the carnal ordinances and burdensome rites, which were observed only at Jerusalem.

6. The public ministry of Christ continued for the space of three years, or three years and a half, during which, he was chiefly employed in instructing his disciples in reference to the

nature of his kingdom; in preaching to them and others his doctrines; and in relieving the wants, and healing the infirmities of men.

7. The ministry of Christ, though distinguished by unwonted zeal and perseverance, was attended with comparatively little success. As a nation, the Jews rejected him as the Messiah; and through their instrumentality, he finished his eventful life, under the tortures of crucifixion. This event occurred in the 18th year of Tiberius, the successor of Augustus Cæsar.

8. The death of Christ was apparently a signal triumph to his enemies, and as signal a defeat to all his followers. The hopes of the latter appear, for a short time, to have been interrupted; not knowing the power of God, nor fully comprehending, that it was a part of the Divine plan that he should suffer, and afterwards be raised from the dead.

Christ had, indeed, repeatedly foretold his resurrection to his followers; and this intelligence had been communicated to the Jews at large. The former anticipated, though faintly, perhaps, this glorious event; but the latter believed it not. They only feared that his disciples might *steal* his body, and pretend that he had risen from the dead. They therefore sealed his sepulchre, and round it stationed a guard, until the day should pass, on which, it was said, he would rise from the dead. But neither the precaution, nor the power of his enemies could prevent an event, which was connected with the salvation of millions of the sons of men. The third day, at length, arrived; the appointed hour and moment came, and **GOD RAISED HIM FROM THE DEAD.**



*Christ commissioning his Apostles.*

## PERIOD II.

THE PERIOD OF THE LABORS OF THE APOSTLES, EXTENDS FROM THE DEATH OF CHRIST A. D. 34, TO THE DESTRUCTION OF JERUSALEM A. D. 70.

1. The resurrection of Christ (A. D. 34, in the 18th year of the reign of Tiberius Cæsar, emperor of Rome,) an event clearly predicted in ancient prophecy, and often foretold by himself, took place on the third day after his crucifixion.

Of the *truth* and *certainty* of his resurrection the apostles were witnesses, and they were qualified to substantiate the fact. He was seen by them, and others of his followers, alive, after his crucifixion. It was not one person, but many, who saw him. They saw him not only separately, but together; not only by night, but by day; not at a distance, but near; not once, but several times. They not only saw him, but touched him, conversed with him, ate with him, and even examined his person, to remove their doubts.

2. At the expiration of 40 days from his resurrection, having instructed his disciples to wait at Jerusalem, for the descent of the Holy Spirit, and then to "go and teach all nations," he led them to Bethany, where, while blessing them, he ascended to heaven, a cloud receiving him out of their sight.

3. Ten days after the ascension of Christ, and fifty from his crucifixion, the promise of the Holy Spirit was fulfilled. By this effusion, the Apostles were suddenly endued with the power of speaking many languages, of which before they had no knowledge; and, at the same time, were inspired with a zeal in their master's cause, to which before they had been strangers.

The effects produced on the minds of the Apostles, on this occasion, were of an extraordinary kind. A flood of light seems to have broken in upon them, at once. Their remaining doubts and prejudices were removed; their misapprehensions were rectified, and their views conformed to the scope of the doctrines, which had been taught by Christ.

It is manifest, also, that they were endued with unwonted *zeal* and *fortitude*. On several occasions, while Christ was with them, they had exhibited no small degree of listlessness and timidity. At the time of his apprehension, they had forsaken him, and fled. Even the intrepid Peter denied that he knew him. But, from the day of Pentecost, they seem to have felt no weariness, and to have feared no danger.

The gift of tongues, or the power of speaking different languages, thus imparted to the apostles, was not less important, than extraordinary. With this facility, they were prepared, without the labor of study, to spread a knowledge of the Gospel to the different nations, to whom they might be sent.

4. A rumor of this stupendous miracle spreading abroad in the streets of Jerusalem, a multitude of Jews, residents and strangers, were soon collected to the spot. To these, Peter explained the mystery, by declaring it to be effected by the power of that Jesus, whom they had wickedly slain. The explanation, and the charge being accompanied to their consciences by the spirit of God, led to the very sudden conversion of about 3000 souls, who were forthwith baptized. This may be considered as the gathering, or organization of the *first Christian Church*.

5. Shortly after the above miracle, the healing of a poor cripple, accompanied by a second discourse from Peter, swelled the number of converts to about 5000.

6. This rapid increase of the followers of Christ greatly alarming the Priests and Sadducees, they seized the two apostles, Peter and John, and committed them to prison. The next day, being brought before the Sanhedrim, or Jewish council, the language and conduct of Peter were so bold, that it was deemed impolitic to do any thing further, than to dismiss the apostles, with a strict injunction, not to teach any more in the name of Jesus.

7. This injunction, however, had not its designed effect; for, instead of being intimidated, the apostles continued boldly to proclaim Christ and him crucified.

8. Fired with indignation, at their boldness, the enemies of religion at length seized the whole company of the apostles, and confined them in the common prison. From this, however, they were miraculously released in the night, and to the amazement of their enemies, were found in the morning in the temple, teaching the people.

The efforts of the Jewish authorities to destroy the cause of Christianity were strenuous and unremitted; but they seem to have been made to little purpose. Opposition served only to enkindle a higher ardor in the breasts of the apostles. Nor were their labors in vain. Converts multiplied greatly in Jerusalem, and many were obedient to the faith.

9. At this interesting period, the circumstances of the Church requiring it, the office of *Deacon* was instituted.

The occasion which led to the institution of this office was a dissatisfaction on the part of some Grecian converts, because their widows did not receive a competent supply of food, from the common stock. Hitherto, the distribution had been made by the apostles, or under their direction. But, finding it difficult thus to superintend the temporal concerns of the Church, the apostles relinquished these to officers appointed especially for that purpose.



*Stoning Stephen.*

10. Notwithstanding the persecuting spirit of the Jewish rulers, none of the followers of Christ had yet been called to suffer death, for his name. But near the end of the year 35, Stephen, a man pre-eminent for his piety, was furiously attacked, on an occasion of defending his doctrines, dragged out of the city and stoned to death.

Stephen, thus called to lead in the "noble army of martyrs," was a deacon in the Church at Jerusalem. He was not less distinguished by his eloquence, than his piety. His defence, delivered before the Sanhedrim, recorded in the 7th chapter of the Acts of the Apostles, is a practical illustration of the zeal and boldness of the primitive disciples of Christ.

11. On the death of Stephen, the storm of persecution becoming violent, the disciples, with many members of the Church, fled to other cities of Judea, and also to Samaria; but wherever they went, they spread the knowledge of the Gospel with great success.

The persecution which arose at the death of Stephen continued, it is thought, about four years. Calamitous as it must have then appeared to the infant cause of the Church, it became, under the direction of its supreme head, the means of promoting its progress. By the dispersion of the disciples, the Gospel was published abroad. The preaching of Philip in the city of Samaria is particularly mentioned; and such was his success, that shortly afterwards, two of the apostles formed in that place the second Christian Church in the world.

12. The year 36 was marked by an event auspicious to the interests of the rising cause. This was the miraculous conversion of Saul, the persecutor, while on a journey to Damascus, to exterminate such of the followers of Christ, as had taken refuge in that city.

The first mention made of Saul is at the trial of Stephen, on which occasion, though a young man, he was active in putting him to death. He was a native of Tarsus, the chief city of Cilicia, in Asia Minor, but had come to Jerusalem to pursue his studies under Gamaliel, a celebrated doctor of the Jewish law.

On the death of Stephen, he appears to have still more zealously enlisted himself against the Church, entering into private houses and into synagogues, from which he dragged the members of the Church to prison, and even compelled them to blaspheme.

Shortly after this, hearing that some of the followers of Christ had taken refuge in Damascus, he commenced a journey thither, to seize and bring to Jerusalem, such of them as he might find there.

About noon, one day, Saul and his companions arrived in the vicinity of Damascus, when suddenly, Christ appeared to him in the way; and so great was the glory that surrounded the Redeemer, that Saul fell on the earth. Here as he lay, Jesus, in a voice which penetrated his soul, demanded, why he could persecute him. Astonished and bewildered, the persecutor inquired, "Who art thou, Lord?" To which inquiry, a voice from the incumbent cloud of glory replied, "I am Jesus, whom thou persecutest." Strong as had been the opposition of this bitterest foe, and murderous as were his intentions, the victory of Christ over him was complete. He became a willing captive—a champion of that cause, which he had so much despised, and the cordial friend of that Redeemer, whose followers he was now designing to destroy.

13. The conversion of Saul, who, from this time appears to have been called Paul, the latter being his Roman, the former his Grecian name, being thus accomplished, he preached, for a short season, in the city of Damascus, whence he went into

Arabia; where having abode nearly three years, he returned about A. D. 40 to Damascus.

Concerning the manner in which Paul was employed, during his residence in Arabia, the inspired historian is silent. It is a reasonable conjecture, however, that he preached the Gospel, in that country. His temporary absence from Judea, while the storm of persecution was raging, seemed a measure of prudence, since he had become particularly obnoxious to his unbelieving countrymen, by espousing the cause which they so much despised.

14. During the absence of Paul, Tiberius, the Roman emperor, was strangled, or poisoned, and was succeeded by Caius Caligula, whose character and conduct, at length, proved to be more odious and atrocious, than had been those of his predecessor.

The extravagance and impiety of Caligula rendered him justly hated, in every part of his dominions. Through vain glory, he caused altars and temples to be erected, and sacrifices to be offered to himself, as a god. Such was his cruelty that he expressed the wish, "that all the Roman people had but one neck, that he might despatch them at a single blow."

15. On the return of Paul from Arabia to Damascus, the persecution not yet having entirely ceased, the Jews took counsel to kill him, and with difficulty did he escape. Repairing to Jerusalem, he attempted to join himself to the disciples; but they, doubting the sincerity of his professions, refused to receive him, until Barnabas assured them of his conversion, when he was welcomed with great cordiality.

16. About the time of the death of Caligula A. D. 41, and the accession of his successor Claudius, the persecution of the Christians, in a considerable degree, abated; "Then," according to the sacred historian, "the churches had rest throughout all Judea, Galilee and Samaria, and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were edified and multiplied."

17. The Church at Jerusalem had now been planted nearly eight years, during which time the preaching of the Gospel had been restricted to Jews. But now Peter was instructed by a vision, that the Gentiles also were to enjoy this privilege, and was directed to open the way for this change, by going to Cesarea, and preaching the Gospel to a Gentile, by the name of Cornelius.

That the privileges of the Gospel should be extended to the *Gentiles*, seems scarcely, if at all, to have been anticipated even by the apostles. The Jewish converts, as a body, still retained many of their former prejudices, which could be removed only by a divine interposition. On the return of Peter to Jerusalem, he was censured by some for having preached to a Gentile. But he so explained his con-

duct in going to Cornelius, (informing them of what God had wrought in the family of this man by his preaching,) as to silence their scruples, for "they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life."

18. The way being thus prepared to preach the Gospel to the Gentiles, Paul, who had received a commission to execute his ministry among them, repaired to Antioch, the metropolis of Syria, A. D. 43, where, soon after, was gathered the *first Gentile Church*, and where the followers of Christ first received the appropriate name of *Christians*.

19. Although the persecution which had existed in the time of Caligula had generally ceased, there were exceptions. For, about this time, Herod Agrippa, king of Judea, to please the Jews, put the apostle James, the son of Zebedee, to death; and would have followed his death by the martyrdom of Peter, had he not been miraculously delivered from his hand.

This Herod Agrippa, was the grandson of Herod the Great, (Introduction, Sec. 12,) and nephew to Herod the Tetrarch, who put to death John the Baptist. Herod Agrippa had incurred the displeasure of Tiberius, by whose order he was put in chains and thrown into prison. The displeasure of Tiberius arose from a speech of Herod, which he made to Caius Caligula, one day, as they were riding in a chariot together, viz.; "that he wished to God that Tiberius were gone, and that Caius were emperor in his stead." Euthychus, who drove the chariot, overheard the words, but concealed his knowledge of them at the moment. Sometime after, however, being accused by Herod, his master, of theft, he informed Tiberius of what Herod had said, upon which the latter was arrested and confined for life.

On the death of Tiberius, Caligula not only liberated his old friend, but invited him to his palace, put a crown upon his head, and constituted him king of the tetrarchy of Philip, and bestowed on him a chain of gold, of the same weight as the iron one, which he had worn during his imprisonment.

Such were the circumstances which elevated to the throne the man who murdered James, and whose efforts to bring to a similar fate the apostle Peter, are recorded in the 12th chapter of the Acts of the Apostles.

Herod did not long survive this attempt to kill an apostle of Christ. On an occasion of receiving the submission of the cities of Tyre and Sidon, which had incurred his displeasure, he appeared in the theatre for that purpose, arrayed in the most gorgeous apparel. To the ambassadors he made an oration, at the close of which the multitude resounded from every quarter, "It is the voice of a god, and not of a man." This filled his foolish heart with pride, and led him to arrogate that glory to himself which belonged to God. But in the midst of receiving these idolatrous acclamations, he was seized with excruciating pains; "worms bred in his putrified flesh, and devoured him alive." After suffering tortures the most tormenting for five days, he died, an awful instance of pride and impiety.

20. About the year 44, a season of great scarcity prevailed in Judea, which seriously affected the Christian converts in that country. This event having been foretold to the Gentile converts at Antioch, by some one divinely inspired, (Acts xi. 28.)

they sent relief to their brethren by the hands of Barnabas and Paul, who, when they had accomplished the object of their mission, returned to Antioch.

This famine is noticed by Josephus, Eusebius and others. Its occurrence presented an opportunity to the believing Gentiles to give to the Church at Jerusalem a token of their fervent love and affection, eminently calculated to remove from the minds of the Jews any remains of jealousy, which might still exist, about the admission of the Gentiles into the kingdom of Christ. The religion of Jesus produces kindness and charity between its converts, how widely soever they may be separated in name, or nation. The above instance presents a happy illustration of the spirit which prevailed among the primitive converts of the Gospel.

21. The following year, 45, Paul, in connexion with Barnabas, (Acts xiii.) both of whom were now solemnly *recognized* as apostles by fasting and prayer, accompanied by the interposition of hands, commenced his *first apostolic journey*; in which, after visiting Cyprus and the provinces of Pamphylia, Pisidia and Lycaonia, returned to Antioch.

On leaving Antioch, Paul first came to Seleucia, fifteen miles below the former place, whence he sailed to Cyprus, a large island of the Mediterranean, about one hundred miles from the coast of Syria. Having landed at Salamis, he proceeded to Paphos, in the western extremity of the island, where he was instrumental of converting Sergius Paulus, the Roman Proconsul, and where he struck Elymas, a sorcerer, blind, for attempting to turn the Proconsul away from the faith.

Leaving Paphos, he next sailed to Perga, a town in Pamphylia, not far from the coast of Asia Minor, whence he passed on to Antioch in Pisidia. To the Gentiles in this place, the apostles preached with success; but the unbelieving Jews exciting a persecution against them, they shook the dust from their feet, as a testimony against them, and came to Iconium.

Iconium was then the chief city of Lycaonia, and even to this day is a considerable town, under the name of Cogni, situated at the foot of Mount Taurus. Here, a great multitude both of Jews and Gentiles believed the testimony of the Apostles. (Acts xiv.) But a division arising in the city which was likely to result in an assault upon them, they prudently retired to Lystra and Derbe.

These were both cities of Lycaonia, and in both, the apostles preached the Gospel. In the former place, Paul, having restored a cripple to the use of his limbs, the inhabitants, in a moment of surprise and ecstasy, declared the apostles to be gods; and were scarcely prevented paying them divine homage. Here, also, a young man, by the name of Timothy, was converted, who afterwards became a minister, and to whom Paul addressed two of his epistles. While the apostles remained here, the adversaries who had persecuted them at Iconium, made their appearance, and seizing Paul, drew him out of the city and stoned him, leaving him, as they thought, dead.

They had not, however, accomplished their purpose; for while his friends stood round him, he rose up, and walked into the city, whence, the next day, he and Barnabas departed to Derbe. Having here, also, successfully proclaimed the name of Jesus, they returned to Lystra, Iconium and Antioch, establishing the converts which they had made in the faith. Upon this second visit, they also ordained ministers in every Church. Hence they passed through Pisidia and came to Pamphylia, preaching the word in Perga, and passing through Attalia, sailed for Antioch, whence they had set out.

22. While Paul and Barnabas were tarrying at Antioch, some Jewish Christians coming thither, taught that circumcision and obedience to the laws of Moses were essential to salvation. A controversy on this subject, at length, arising in the Church, Paul and Barnabas were despatched to Jerusalem, to refer the points in dispute to the decision of the Apostles and Elders. (Acts xv.) Accordingly, a council of the Church was at this time held, (A. D. 49,) by which it was unanimously decided, that neither circumcision, nor the observance of the law of Moses, could be of any avail in respect to salvation, but only the atonement of Christ. With this decision, the apostles returned to Antioch, and were happy in healing a division, which was likely to endanger the peace of the Church.

23. The above controversy having been thus amicably settled, Paul commenced his *second journey* A. D. 50. In this journey, he went through Syria, Cilicia, Derbe and Lystra; through Phrygia, Galatia, Mysia and Troas. Thence sailing to Samothracia, he passed Neapolis, Philippi, Amphipolis, Thessalonica, and Berea, to Athens. Thence, the following year, to Corinth, A. D. 51, where he resided a year and a half. From Corinth, he departed to Cenchrea; whence, embarking for Syria, he touched at Ephesus and landed at Cesarea. Thence, he went to Jerusalem for the fourth time since his conversion, and again returned to Antioch.

In this journey, Paul, having differed in opinion from Barnabas, as to the expediency of taking Mark as an assistant, separated from the former, and was accompanied only by Silas. On his arrival at Lystra, (Acts xvi.) finding Timothy, his former convert, commended for his gifts and zeal, he chose him as an associate in the work of the ministry, to which office he was now solemnly separated.

The apostle's stay at Phrygia and Galatia, was short. Passing Mysia, he next came to Troas, where he was joined by Luke, the writer of the Acts of the Apostles. At Troas, Paul had a vision in the night. There stood beside him a man of Macedonia, and besought him, saying, "Come over into Macedonia and help us." Interpreting this as a divine call to preach the gospel in Greece, he loosed from Troas, with his companions, and sailed for Samothracia, an island in those seas; passing which, however, he came to Neapolis, a seaport of Macedonia, and immediately proceeded to Philippi.

Philippi was the chief city of that part of Macedonia. Few Jews, it appears, were resident here, since we find no mention made of any synagogue in the city. Here Paul was instrumental in converting Lydia and her household, and in ejecting an evil spirit, which had taken possession of a damsel, who was employed by certain persons as a fortune-teller for the sake of gain. For this act, Paul and Silas, besides being treated with other marks of severity, were cast into prison, and secured in the stocks. Acts xvi. 23.

The consolations of the gospel were not wanting to the Apostles in this season of distress. They could pray, and even sing, in their dungeon, and that too at the hour of midnight. Nor were their prayers unanswered; for while they were in the midst of their devotions, God caused an earthquake to occur, by which their fetters fell from their feet, and their prison doors were opened.

To add to their joy, the hard hearted jailor fell before them convicted, humbled and repentant; and, to complete their triumph, the Apostles received an apology from the magistrates in the morning, accompanied, however, by a request that they would depart out of the place. It may be added, that the seed sown by the Apostles in this city afterwards sprang up, and a Church was gathered, which was highly distinguished for its order, peace and affection.

Leaving Philippi, as requested, the Apostle proceeded through Amphipolis and Apollonia, to Thessalonica. (Acts xvii. 1.) This was now the metropolis of the countries comprehended in the Roman province of Macedonia. It was the residence both of the proconsul and quæstor, so that being the seat of government, it was constantly filled with strangers. The success of the Apostles among the Thessalonians, may be gathered from his first epistle, which he wrote not long after to this Church, in which he reflects with great joy upon the cordiality with which the gospel had been received by them.

Paul and Silas, great as had been their success, were at length driven from Thessalonica, by reason of a persecution, raised by the envious and unbelieving Jews; upon which they came to Berea.

To the honour of the Bereans, it is recorded, that they received the doctrines of the gospel cordially, and daily searched the Scriptures, whether the things declared by the Apostles were so, or not. Intimation having reached Thessalonica, that Paul was preaching with success at Berea, his enemies there followed him to Berea, which circumstance hastened his departure to Athens. (Acts xvii. 15.)

Although the political splendour of Athens, when Paul visited it, had passed its ze-



*Paul preaching at Athens.*

nith, it was still famous for learning. It was full of philosophers, rhetoricians, orators, painters, poets and statuary; it was full of temples and altars, and statues and historical monuments. But with all the advantages arising from a refined taste and a highly cultivated literature, the Athenians were, in a spiritual view, in a condition the most deplorable, since they were ignorant of the true God.

Early discovering their ignorance as to this cardinal doctrine, the Apostle aimed to enlighten their minds on the subject. But no sooner did he attempt to direct them to the Creator of all things, than he was brought before the court of Areopagus, on a charge of being a setter forth of strange gods. His defence, though an admirable specimen of reasoning, (Acts xvii. 22.) failed to convince the proud philosophers of Athens. Dionysius, however, one of the Areopagite judges, and Damaris, a woman of some note, became his converts. These, with a few others, consorted with Paul during his stay, and were the beginning of a Church in that city, which, at a later period, became numerous and respectable.

From Athens, the Apostle proceeded to Corinth. This city was situated on a narrow neck of land, which joined the Peloponnesus to Greece; in consequence of which it commanded the commerce of both Asia and Europe. It was nearly as famous for learning and the arts, as Athens itself. In luxury and profligacy, it even exceeded.

The success of the Apostle at Corinth was so small, that he was about to take a speedy departure from it; but in a vision, he was directed to prolong his stay. Thus encouraged, he continued there a year and six months, during which, he gathered a numerous Church, enriched with a plenitude of spiritual gifts.

During his stay at Corinth, it seems probable that the Apostle made an excursion from that city into Achaia. While in this latter region, his enemies forming a conspiracy, seized him and dragged him before Gallio, the Deputy of Achaia. The deputy, however, had no disposition to listen to the charge, and therefore drove his accusers from the judgment seat. (Acts xviii. 12.)

Returning to Corinth, he continued there sometime longer; but at length sailed for the port of Cenchrea, whence the vessel proceeded to Ephesus. Quitting this city, with a promise to return to them when the Lord should permit him, he landed at Cæsarea; whence he proceeded to Jerusalem to perform a vow, which he had made at Cenchrea, after the fashion of a Nazarite; (Introduction, Sec. 11.) which having accomplished, he once more came to Antioch.

24. Having spent a short season with his friends at Antioch, Paul again took leave of them, A. D. 53, and commenced his *third journey*, (Acts xviii. 23.) in which he visited Galatia, Phrygia and Ephesus; at which last place having resided for three years, (till 56) he proceeded thence by Troas to Macedonia. In the year 57, he journeyed through Greece to Corinth, and returned through Macedonia, Philippi, Troas and Assos. Thence sailing by Mitylene, Chios and Samos, he touched at Trogyllium, Miletus, Coos, Rhodes, Patara, Tyre and Ptolemais, and landing at Cæsarea, proceeded to Jerusalem for the fifth time since his conversion, A. D. 58.

Little is recorded of the Apostle during his journey through Galatia and Phrygia, until he came to Ephesus. This was at that time the metropolis of the province of

Asia, and an exceedingly populous city. It was famous for an immense temple dedicated to the goddess Diana.

This edifice was 425 feet long; 220 broad; supported by 127 stately pillars, each of which was 60 feet high, the work of a king, who erected them as a token of his piety and magnificence. The entire structure was 220 years in building, and was ranked among the seven wonders of the world. It had been twice destroyed by fire previously to its present enlarged and improved state; the first time, on the day that Socrates was poisoned; and the second time, on the night in which Alexander the Great was born. In this latter instance, it was set on fire by one Erostratus, who being condemned to death for the crime, confessed that he had destroyed this exquisite structure, solely "That he might be remembered in future ages."

The temple was, however, again rebuilt, and was at this time, together with the city of Ephesus, the strong hold of idolatry, superstition and magic. But the Apostle was destined to meet with signal success; "special miracles were wrought by his hands," and such power was imparted to divine truth, that multitudes, who had been engaged in the arts of magic, brought their books; and, in the presence of the people, committed them to the flames. The estimated value of the books thus consumed, was 50,000 pieces of silver, exceeding 330,000 dollars.

Paul continued in Ephesus for three years, during which time he collected a flourishing church, in that city, and communicated the gospel to other parts of Asia, by means of strangers, who, while visiting the city, were converted by his ministry. At length he departed, and after spending three months in Greece, he rapidly journeyed towards Jerusalem by the route already mentioned, where he arrived A. D. 58. (Acts xxi. 15.)

25. Soon after the arrival of the Apostle at Jerusalem, his life was endangered by a party of Jews, who found him in the temple with several Greeks, purifying themselves according to the Jewish law. He was, however, rescued at this time, and from a further plot against him, by Lysias, the commander of the Roman garrison; who, at length, for the safety of the Apostle, found it necessary to send him to Felix, at that time governor of the province, and residing at Cæsarea.

The hatred of the Jews to Paul arose from his having taught the Gentiles, that it was not necessary for them to practice circumcision, nor to observe the Jewish customs. The Apostle had indeed thus instructed the Gentiles, although he permitted the Jews to follow their own inclination on this subject, and did himself, *from respect to their prejudices*, conform to the Mosaic rites. The Jews, however, were not contented, so long as Paul did not teach the Gentiles, that these rites were *essential to salvation*.

To prove to the Jews his willingness to respect their prejudices, he went into the temple with several *Greeks*, to purify himself with them, according to the law. The presence of Greeks in the temple, being Gentiles, was supposed by the Jews to pollute it; hence, they came upon Paul, who would probably have fallen a victim to their blind zeal, had not Lysias interposed, and taken him into his own custody.

On the succeeding day, the Apostle was brought before the Jewish Sanhedrim. (Acts xxii. 30.) But a contention arising among its members, who were partly Pharisees, and partly Sadducees, Lysias deemed it prudent to withdraw Paul, and bring him into the Castle.

The life of Paul, however, was now in still greater danger, by reason of a conspir-

acy formed by a company of forty Jews, who had bound themselves by an oath, not to eat or drink, till they had killed him. The plot, however, coming to the knowledge of Lysias, he sent Paul to Felix, at Cæsarea, under an escort of 200 soldiers, as many spearmen, and 70 horsemen, with a letter explanatory of the whole affair.

26. Felix thus having jurisdiction of the case, gave it a partial hearing, but dismissed it with a promise of a further investigation, at another time. (Acts xxiv.) Being succeeded, however, in the government by Porcius Festus, Paul who had been retained a prisoner, was at length summoned to trial by the governor; but waiting for a decision, he took advantage of his privilege as a Roman citizen, and appealed to Cæsar's judgment seat. (Acts xxv.)

During Paul's detention at Cæsarea, Felix and his pretended wife Drusilla, having a curiosity to hear him on the subject of his religion, called him before them. The topics upon which the Apostle insisted, were admirably adapted to the case of his distinguished auditors, living as they did in an adulterous connexion. So exact was the portrait which Paul drew of the governor, and so faithful was conscience to apply the Apostle's discourse, that Felix trembled. He dismissed the Apostle, saying to him, "Go thy way for this time, when I have a convenient season, I will call for thee." The governor did, indeed, again send for him, and communed with him often, but it was under a hope of obtaining from his prisoner a sum of money to purchase his release.

Not less bold and interesting was the Apostle, on a subsequent occasion of addressing Festus and Agrippa. In this latter instance, he gave a succinct account of his birth, education and miraculous conversion. Kindling, as he proceeded, into an ardor for which the Apostle was peculiar, Festus, in the midst of his defence, interrupted him, and pronounced him, "mad." Courteously denying the charge, the Apostle appealed to Agrippa, for the truth of what he spake. This appeal forced from the king an acknowledgment that he was almost persuaded to become a Christian. Happy for him, had his persuasion, at this time, been complete.

27. Paul, having appealed to Cæsar, was accordingly sent to Rome, under the charge of one Julius, a centurion. (Acts xxvii.) Leaving Cæsarea A. D. 60, they touched at Sidon, sailed north of Cyprus and touched at Myra, thence by Cnidus and Salmone, to Fair Havens. The ship was driven by Clauda, and wrecked near Melita, now Malta, where they wintered. (Acts xxviii.) Thence, A. D. 61, they sailed to Syracuse, Rhegium and Puteoli, whence proceeding by land to Appii Forum and the Three Taverns, they came to Rome.

The voyage of Paul to Rome was attended by various trials and dangers. Having touched at Sidon and Myra, after leaving Cæsarea, with much difficulty they reached Fair Havens, a port in the island of Crete, now Candia. Hence embarking, contrary to the advice of Paul, the vessel was shortly after overtaken by a violent storm, by which, fourteen days after, they were wrecked on the island of Melita; but the whole crew, consisting of 276 souls, by the special care of Providence, was ultimately brought safe to land.

On this island, Paul and his companions continued three months, being treated

with much kindness by the inhabitants, though called Barbarians. Here Paul wrought several miracles.

Sailing from Melita, the Apostle proceeded to Syracuse, in Sicily; thence to Rhegium, and next to Puteoli, near to the city of Naples. From the latter place to Rome, his journey was about 100 miles by land. At Appii Forum, and the Three Taverns, the former of which was distant from Rome 50, and the latter 30 miles, several disciples came to meet him. The sight of these seemed to refresh his spirit, and taking courage, he at length reached the imperial city, A. D. 61, in the 7th year of the Emperor Nero.

28. At Rome, Paul was held a prisoner for two years; but he was permitted to live in his own hired house, attended by a soldier, who guarded him by means of a long chain fastened to his right, and to the soldier's left arm. Although we have no authentic particulars of his trial and release, it seems probable that he was set at liberty, at the expiration of the above mentioned period.

During the two years of his imprisonment, the Apostle wrote his epistle to the Ephesians, to the Colossians, to the Philippians, and the short letter to Philemon; and it is thought that soon after his release, he composed his Epistle to the Hebrews. At Rome he was attended by several disciples, among whom were Tychicus, Onesimus, Mark, Demas, Aristarchus, Luke, and others.

29. The remaining history of the Apostle is, in a measure, uncertain. From intimations in his epistles, it seems probable, that after his release A. D. 63, he visited Crete, Colosse, and Ephesus, whence he went into Macedonia, calling at Troas. In Macedonia, he visited the Church at Philippi, from which he proceeded to Nicopolis, a city of Epirus, where he spent the winter. From this place, it is conjectured he visited Miletus in Crete, taking Corinth in his way. Thence he proceeded to Rome, about A. D. 65, where he suffered martyrdom.

30. Before the arrival of Paul at Rome, *the first of the ten persecutions* against the Christians had been commenced by Nero, A. D. 64, upon pretence that they had set fire to the city, by which a great part of it was laid in ashes,—a crime chargeable upon the *Emperor himself*.

Nero caused the city to be set on fire, that it might exhibit the representation of the burning of Troy; he himself standing upon a high tower, that he might enjoy the scene. The conflagration lasted nine days. To avert from himself the public odium of this crime, he charged it upon the Christians, whom he now indiscriminately put to death by various means of exquisite cruelty.

Some were covered with the skins of wild beasts, and torn by dogs; others were crucified, and others still, being covered with wax and other combustibles, with a sharp stake put under their chins to make them continue upright the longer, were set on fire, that they might give light in the night to the spectators. Nero offered his gardens for the spectacle, which was accompanied by a horse race, at which the emperor was present in the attire of a charioteer.

Many thousands are supposed thus to have perished in Rome. Nor was the persecution confined to the city, but is supposed to have spread through the empire, and to have extended into Spain.

Among the victims of Nero's cruelty was Paul and probably Peter. The last view which we have of this latter Apostle in the Scriptures, presents him at Antioch about A. D. 50. After this, he preached the gospel in Pontus, Galatia, Cappadocia, Asia and Bythinia. It is supposed that he came to Rome about the year 63. Thence, a little before his martyrdom, he wrote his two epistles. Tradition records that he suffered at the same time with Paul, and was crucified with his head downward, a kind of death which he himself desired, most probably from an unfeigned humility, that he might not die in the same manner as his Lord had done.

Concerning the labours of the other apostles, and of others, who were engaged in spreading the gospel in these primitive times, scarcely any thing is recorded, upon which with safety we may depend. It cannot be supposed, however, that they remained silent and inactive; nor that they did not meet with a share of that success, which attended their colleagues.

The apostles and evangelists, as we learn from the scriptures and historical fragments, were early spread abroad among the distant nations; and even before the destruction of Jerusalem, the gospel had been preached to multitudes in several parts of the known world. Within 30 years from the death of Christ, says Dr. Paley, the institution had spread itself through Judea, Galilee and Samaria, almost all the numerous districts of the Lesser Asia, through Greece and the islands of the Ægean Sea, the sea coast of Africa, and had extended itself to Rome, and into Italy. At Antioch in Syria, at Joppa, Ephesus, Corinth, Thessalonica, Berea, Iconium, Derbe, Antioch in Pisidia, at Lydda, Saron, the number of converts are spoken of as numerous. Converts are also mentioned at Tyre, Cæsarea, Trous, Athens, Philippi, Lystra, Damascus. The first epistle of Peter accosts the Christians dispersed throughout Pontus, Galatia, Cappadocia, Asia and Bythinia. In still more distant fields the other Apostles labored, and though we have no certain accounts of their success, it is reasonable to conclude that wherever they erected their standard, multitudes were gathered together, so that almost the whole world was at this early period, in a measure, made acquainted with the knowledge of Christ and him crucified.

31. In the year 68, Nero, (who had succeeded the Emperor Claudius A. D. 51,) put an end to his infamous life, upon which the persecution ceased. To Nero succeeded Galba, who, after a reign of seven months, was succeeded by Otho, who enjoyed the imperial crown but three months, being slain by the profligate Vitellius. He, in turn, was assassinated before he had completed the first year of his reign, giving place to Vespasian, a distinguished general, who was declared emperor by the unanimous consent of the senate and army. During his reign the destruction of Jerusalem was effected under command of his son Titus, as will be noticed in the following period.

#### DISTINGUISHED CHARACTERS IN PERIOD II.

1—12. The Apostles *Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the Less, Simon the Canaanite, Jude and Matthias.*

13. *Stephen*, a deacon of the Church at Jerusalem, and the first martyr.

14. *Paul*, the great Apostle to the Gentiles.

15. *Luke*, a physician, the companion of Paul, and the writer of the third gospel, and the Acts of the Apostles.

16. *Mark*, an evangelist, the writer of the gospel which bears his name.

17. *Philip*, a deacon of the Church at Jerusalem, distinguished for converting the eunuch of Candace, queen of Ethiopia.

18. *Barnabas*, an evangelist, the companion and fellow labourer of Paul.

19. *Timothy*, also an evangelist, a disciple of Paul, to whom this Apostle addressed two of his epistles.

1. *Peter*, who was chief of the Apostles, was the son of Jonas, of the city of Bethsaida in Galilee. He was one of the three apostles, who were present at the transfiguration, and it was to him particularly, that the Saviour commended the care of his sheep. When Jesus was betrayed, Peter displayed great courage; but, when he saw that his master was detained as a malefactor, his courage failed him, and he denied him. But after the ascension of Christ, Peter evinced great boldness in the cause of the gospel. By his preaching, about 3,000 were converted, on a single occasion, and a little after, this number was swelled to about 5,000, (Sec. 4, 5.) When imprisoned by Herod Agrippa, (Sec. 19,) he was set at liberty by an angel, and sent forth to preach the gospel out of Judea. Under the persecution of Nero, Peter who is supposed to have preached the gospel in Pontus, Galatia, &c. came to Rome, A. D. 63, where, sometime after, he was put to death by being crucified with his head downward. (Sec. 30.)

2. *Andrew*, the brother of Peter, was originally a fisherman, and the disciple of John. It is supposed that he preached the gospel in Scythia, and that there he was put to death on a cross of the figure of the letter X.

3. *James the Great*, was the son of Zebedee and Salome, and by occupation a fisherman. He was present with his brother John and Peter at the transfiguration. After the crucifixion, he preached the gospel to the Jews, who were dispersed in the neighboring towns of Syria. On his return to Judea, he was seized by Herod Agrippa, and cruelly put to death with the sword, A. D. 44. (Sec. 19.)

4. *John* was the brother of James, and pursued the same profession. He preached the gospel in Asia, and penetrated as far as Parthia. At length he fixed his residence at Ephesus. During the persecution of Domitian, (Period III, Sec. 4,) he was dragged to Rome and thrown into a cauldron of boiling oil, from which he received no injury. He was afterwards banished to Patmos, where he wrote his Apocalypse. In the reign of Nerva, he returned to Ephesus, at which place he wrote his gospel, A. D. 97 or 98, the design of which is said to have been to refute the errors of Cerinthus and Ebion, who maintained that our Saviour was a mere man. He wrote besides, three Epistles. He died at Ephesus in the reign of Trajan, about A. D. 100, having attained to the great age of nearly one hundred years.

5. *Philip*, a native of Bethsaida, on the borders of the lake Gennesareth, was the first whom Jesus called to become his disciple. He was a fisherman, and was also a married man, and had several daughters. He preached the gospel in Phrygia, and died there at Hierapolis; though some suppose that he suffered martyrdom.

6. *Bartholomew*, it is related, preached the gospel in the Indies, in Ethiopia and Lycaonia. It is said that he was flayed alive in Armenia; but the assertion is not well authenticated.

7. *Matthew* was a publican, or tax gatherer. He wrote his gospel about the year 37 or 38, and some imagine it was originally written in Hebrew, or Syriac, and afterwards translated into Greek. He preached the gospel in Persia, and in Parthia, and is there supposed to have suffered martyrdom.

8. *Thomas* was a Galilean. After the ascension, he went to Parthia to preach the Gospel, and penetrated into the Eastern countries as far as India where it is said he also suffered martyrdom.

9. *James the Less* was the brother of Simon and Jude, and on account of the great virtues of his character, received the surname of *Just*. He was first appointed the bishop of Jerusalem, and for his firmness, he was called by Paul one of the pillars of the Church. He was put to death by a blow of a fuller's club, under Ananias the high priest, A. D. 62. His epistles to the dispersed Hebrew converts, are preserved among the canonical books of the New Testament.

10. *Simon*, according to some, preached the gospel in Egypt, Lybia, and Mauritania, and at last suffered martyrdom in Persia.

11. *Jude*, who was the author of an Epistle, is sometimes called Thaddeus, Leb-beus, or the zealous. He is said to have preached the gospel in Lybia, Mesopotamia, Syria, Idumea, and Arabia, and suffered martyrdom at Berytus, about A. D. 80.

12. *Matthias*, was appointed to supply the place of Judas Iscariot, in the ministry and apostleship, from which the latter by transgression fell. (Acts i. 15—25.) Nothing is known of his family, or of his character, further than that he was numbered with the Apostles, and shared their lot in the toils, and persecutions, and honors of preaching the gospel to mankind.

13. *Stephen*. See Sect. 10.

14. *Paul*. See Sect. 12, and onwards.

15. *Luke* was a physician of Antioch, and was converted by Paul, of whom he afterwards became the faithful associate. Besides his gospel, which he composed in very pure language, he wrote the Acts of the Apostles. He lived, according to Jerome, to his 83d year.

16. *Mark* was the disciple of Peter, by whose directions he is supposed to have written his gospel, for the use of the Roman Christians, A. D. 72. Some imagine that he is the person to whose mother's house Peter, when released from prison by an angel, went. The foundation of the Church of Alexandria is attributed to him.

17. *Philip*. Of this evangelist, little more is recorded, than what has been related above.

18. *Barnabas* was a Levite, born at Cyprus. On his conversion, he sold his estate, and delivered his money to the Apostles, and was afterwards sent to Antioch to confirm the disciples. He preached the gospel in company with Paul, and afterwards passed with Mark into Cyprus, where he was stoned to death by the Jews.

19. *Timothy*, who was the disciple of Paul, was a native of Lystra, in Laconia, and the son of a pagan, by a Jewish woman. He afterwards labored with Paul in the propagation of the Christian faith, and was made by him first bishop of Ephesus. It is supposed that he was stoned to death, A. D. 97, for opposing the celebration of an impious festival in honor of Diana.



*Tortures of the Primitive Christians.*

### PERIOD III.

THE PERIOD OF PERSECUTION EXTENDS FROM THE DESTRUCTION OF JERUSALEM, A. D. 70, TO THE REIGN OF CONSTANTINE, A. D. 306.

1. The accession of Vespasian to the imperial dignity, A. D. 70, was an event singularly auspicious to the Roman empire, as it was connected with the restoration of peace and tranquillity to its distracted millions; and equally joyful to the Church, as during his reign she enjoyed a respite from the calamities of persecution.

2. The event which most signalized the reign of Vespasian, was the utter destruction of the city of Jerusalem, by his son

Titus, A. D. 70, according to the prediction of Christ ; (Matt. 23.) in consequence of which, the Jewish church and state were dissolved. Before this event, it is worthy of special notice, the followers of Christ had left the city, having been previously warned of its approach ; nor is it recorded, that a single Christian suffered during this revolution.

The immediate cause of the destruction of Jerusalem was a dispute between the Jews and the Syrians, about the city of Cesarea, to which they each laid claim. This claim being referred to the Emperor Nero, that monarch decided in favor of the Syrians, upon which the Jews took arms to avenge their cause. To suppress the insurrection, Nero gave orders to Vespasian to march into Judea, with a powerful army. Accordingly, accompanied by his son Titus, at the head of 60,000 well disciplined troops, he passed into Galilee, the conquest of which country was not long after achieved.

While Vespasian was thus spreading the victories of the Roman arms, and was preparing more effectually to curb the still unbroken spirit of the Jews, intelligence arrived successively of the deaths of Nero, Galba, Otho, and Vitellius, and of his own election to the throne. Departing therefore for Rome, he left the best of his troops with his son, ordering him to besiege Jerusalem, and utterly to destroy it.

Titus lost no time in attempting to carry his father's injunction into effect ; but, as Jerusalem was strongly fortified both by nature and art, six months were consumed, before the Roman general could announce, that the conquest of the city had been achieved. Nor even then had he accomplished his purpose, had he not been aided by famine and pestilence, which daily slew their thousands, and by a blind infatuation, which so seized upon the minds of the inhabitants, as to divide them in their counsels, and lead them to shed each other's blood. And, finally, as if determined to hasten the ruin of themselves and their devoted city, they set fire to the temple, from which the flames at length spread, until the whole city became one heap of ruins. The number who perished during the siege has been estimated but little short of a million and a half.

Such were the consequences to the Jewish nation of rejecting and crucifying the Son of God. From the day in which the Roman general led his triumphant legions from the spot, the Jews have been "without a king, without a prince, and without a sacrifice ; without an altar, without an ephod, and without divine manifestations." Dispersed through the world—despised and hated by all,—persecuted and yet upheld,—lost, as it were, among the nations of the earth, and yet distinct,—they live—they live as the monuments of the truth of Christianity—and convey to the world the solemn lesson, that no nation can reject the Son of God, with impunity.

3. On the death of Vespasian, his son Titus was declared emperor, during whose short reign of two years and nearly eleven months, the churches enjoyed a state of outward peace, and the gospel was every where crowned with success.

The death of Titus was an occasion of inexpressible grief to his subjects, and cause of deep regret to the friends of true piety ; for although he did not espouse Christianity, he neither persecuted it himself, nor suffered others to persecute it. It was an exclamation of this prince, worthy even of a Christian, upon recollecting, one evening, that he had done no beneficent act during the day, "My friends ! I have lost a day."

4. To Titus succeeded Domitian, A. D. 81, having opened

his way to the throne, as was suspected, by poisoning his brother. In his temper and disposition, he inherited all the savage cruelty of the monster Nero. Yet he spared the Christians in a considerable degree, until about the beginning of the year 95, when he commenced the *second general persecution*; in which several were put to death, and others were banished, both in Rome and the provinces.

During this persecution, the apostle John was banished by order of the emperor to Patmos, a solitary island in the Archipelago. Before his banishment, Tertullian tells us, that he was cast into a cauldron of boiling oil, from which he came out uninjured. The miracle, however, softened not the heart of Domitian, who probably ascribed the safety of the apostle to magic. In Patmos, John wrote the Book of Revelation. After Domitian's death he returned, and governed the Asiatic Churches.

After his return from banishment, it was his practice to visit the neighboring Churches, partly to ordain pastors, and partly to regulate congregations. At one place in his tour, observing an interesting youth, he warmly recommended him to the care of a particular pastor. The youth was baptized, and, for a time, lived as a Christian. At length, however, being seduced by company, he became idle and intemperate, and fled to a band of robbers, of which he became the captain.

Some time after, John took occasion to inquire concerning the young man, and finding that he lived with his associates upon a mountain, he repaired to the place, and exposed himself to be taken by the robbers.

When seized, the apostle said, "Bring me to your captain." The young robber, beholding him coming, immediately fled. Upon this, the holy man pursued him, crying, "My son, why fliest thou from thy father, unarmed and old? Fear not; as yet there remaineth hope of salvation. Believe me, Christ hath sent me." Hearing this, the young man stood still, trembled, and wept bitterly. At the earnest entreaty of John, he returned to the society of his Christian friends, nor would the apostle leave him, till he judged him fully restored by divine grace.

It may be added, concerning this apostle, that after his return from Patmos, he lived three or four years, having survived the other disciples, and been preserved to the age of almost an hundred years.

5. The *second general persecution* ended with the death of Domitian, who was assassinated, A. D. 96, at the instigation of his wife, whom the tyrant was designing to destroy. The Senate elected an old man by the name of Nerva as his successor, who being of a gentle and humane disposition, put an end, for the present, to the calamities of the Church.

Nerva pardoned such as had been imprisoned for treason; recalled the Christian exiles, and others who had been banished; restored to them their sequestered estates, and granted a full toleration to the Church. According to Dio Cassius, he forbade the persecution of any person, either for Judaism or for *impiety*; by which is to be understood Christianity; for so the heathen regarded the latter, on account of its being hostile to their worship; and because the Christians, having neither altars nor sacrifices, were generally considered by them to be also without religion.

6. After a short and brilliant reign of 16 months, Nerva died, A. D. 98; and was succeeded by Trajan, during whose reign

the boundaries of the Roman empire were greatly enlarged, while literature and the arts were magnificently patronized. In respect to Christianity, however, Trajan sullied the glory of his reign, for soon after his accession, the *third general persecution* was begun, and continued 19 years, till he was succeeded by Adrian.

On ascending the throne, Trajan conferred the government of the province of Bithynia upon the celebrated Cæcilius Pliny. The latter, finding the edicts of former emperors against the Christians still in force, but deeming them unnecessarily severe, he hesitated about carrying them into effect, until he had stated the case to the emperor and received his personal instructions. The letter to which we here allude was written in the year 106, or 107. It is a precious confession of a heathen, in favor of the Christians of those days. It represents them as numerous at that day, so much so, that the pagan temples had become "almost desolate." At the same time, Pliny was obliged to acknowledge, that they were exemplary in their lives, peaceable and quiet in their dispositions, and without offence to the state, except that they had adopted a "depraved superstition, the contagion of which, unless arrested, would reach—nay, it had already spread through cities and villages and farm houses."

To the letter of Pliny, asking of his royal master, how he should proceed, Trajan replied, "That these people are not to be *hunted* up by informers; but, if accused and convicted, let them be executed;" yet should any recant, and offer prayers to the heathen gods, they were to be pardoned.

Of the *individuals* who suffered during this persecution, *Simeon* and *Ignatius* are the most conspicuous. Simeon was bishop of Jerusalem, and the successor of James. Jerusalem was indeed no more, but the church existed in some part of Judea. Some heretics accused him before Atticus, the Roman governor. He was 120 years old, and was scourged many days. The persecutor though astonished at his hardness, remained still unmoved by his sufferings. At last, he ordered him to be crucified.

Ignatius was bishop of Antioch, and in all things like to the Apostles. In the year 107, Trajan being on his way to the Parthian war, came to Antioch. Ignatius, fearing for the Christians, and hoping to avert any storm, which might arise against them, presented himself to the emperor, offering to suffer in their stead.

Trajan received the apostolic man with haughtiness; and being exasperated at the frankness and independence, which he manifested, ordered him to be sent to Rome, to be thrown to the wild beasts, for the entertainment of the people.

From Antioch, Ignatius was hurried to Selencia. Sailing thence, he arrived at Smyrna; where, while the ship was detained, he was allowed the pleasure of visiting Polycarp, bishop of the Christians in that place. They had been fellow disciples of the apostle John. The mingled emotions of joy and grief experienced by these holy men, at this interview, can scarcely be conceived. Intelligence of his condemnation spread through the Church, and deputies were sent from several places to console him, and to receive some benefit, by his spiritual communications. To various Churches, he addressed seven epistles; four of which were written at this time from Smyrna.

At length, the hour of final separation came, and Ignatius was hurried from the sight and consolations of his friends. Having arrived at Rome, he was not long after led to the amphitheatre, and thrown to the wild beasts. Here he had his wish,

The beasts were his grave. A few bones only were left; which the deacons, his attendants, gathered, and afterwards buried at Antioch.

7. Trajan died in the year 117, and was succeeded by Adrian; during whose reign of 21 years, the condition of the Church was less distressing, than it had been during the time of his predecessor. Adrian issued no persecuting edicts, and by his instructions to several of the governors of the provinces, seems to have checked the persecution so much, that it was neither so general, nor so severe, as it had been under Trajan.

During the reign of Adrian, the empire flourished. He encouraged the arts—reformed the laws—enforced military discipline—and visited the provinces in person. His vast and active genius was equally suited to the most enlarged views, and the minute details of civil policy: but the ruling passions of his soul were curiosity and vanity. As these prevailed, and were attracted by different objects, Adrian was, by turns, an excellent prince, a ridiculous sophist, and a jealous tyrant. After his death, the senate doubted, whether they should pronounce him a god, or tyrant.

During this reign, the Jews once more revolted, and attempted to free themselves from the Roman yoke. Their leader was an infatuated man by the name of Barcochebas, who assumed the title of king of the Jews, and committed many excesses. Against the Jews, Adrian sent a powerful army, which destroyed upwards of 100 of their best towns, and slew nearly 600,000 men. The issue of this rebellion was the entire exclusion of the Jews from the territory of Judea.

8. The successor of Adrian was Antoninus Pius, a senator, who came to the throne A. D. 138. He was highly distinguished for his love of peace, his justice, and clemency. Without embracing the Gospel, he so far approved of Christianity, as to discountenance the persecution of its professors. Accordingly, during the three and twenty years of his reign, it seems reasonable to conclude that Christians were permitted to worship God in peace.

In several of the provinces of Asia, however, Christians were persecuted for a season. The crimes they were accused of, were atheism and impiety. Earthquakes also happened, and the pagans being much terrified, ascribed them to the vengeance of Heaven against the Christians. These charges were abundantly refuted by Justin Martyr, who presented his first apology to the emperor, A. D. 140. This had its desired effect, for the emperor addressed an edict to the common council of Asia, in which, following the course of Adrian, he ordered, "that Christians should not be molested, unless they appeared to attempt something against the Roman government."

9. Antoninus Pius adopted for his successor, his son-in-law, Marcus Aurelius Antoninus, who ascended the throne, A. D. 161. Like his predecessor, he is said to have been distinguished by his virtues; yet during the 19 years of his reign, he was an implacable enemy to Christians. During his time, the *fourth*

*persecution* took place; and in many parts of the empire, was attended by circumstances of peculiar aggravation and severity.

On the accession of Marcus, Asia became the theatre of bitter persecution. We have room, however, to notice the death of only a single individual—the venerable *Polycarp*. He had now been bishop of Smyrna about 80 years, and was greatly respected and beloved, on account of his wisdom, piety, and influence. He was the companion of Ignatius, who had already received the crown of martyrdom, and with him had been the disciple of the apostle John. The eminence of Polycarp naturally exposed him to persecution. For a time, he concealed himself from his enemies; but was, at length, induced to surrender himself to prevent others suffering on his account.

When brought before the præconsul, efforts were made to induce him to abjure his faith, and to swear by the fortune of Cæsar. This he refused; upon which it was decided that he should be burnt alive. Accordingly, preparations were made, during which this holy man was occupied in prayer. As they were about to nail him to the stake—"Let me remain as I am," said the martyr, "for he who giveth me strength to sustain the fire, will enable me to remain unmoved." Putting his hands behind him, they bound him. He now prayed aloud, and when he had pronounced *Amen*, they kindled the fire; but after a while, fearing lest he should not certainly be dispatched, an officer standing by, plunged a sword into his body. His bones were afterwards gathered by his friends and buried.

In the same year that Polycarp was put to death, (A. D. 166,) *Justin Martyr* drew up a second apology, which he addressed to the emperor Marcus, and to the senate of Rome. It seems, however, rather to have irritated, than softened the temper of the times. Crescens, a philosopher, a man of abandoned life, whom Justin had reproved, laid an information against him, before the præfect of the city, and procured his imprisonment.

Six others were imprisoned with him. These with Justin, being brought before the præfect, were urged to renounce their profession, and sacrifice to the gods. But continuing firm in their attachment to their religion, Rusticus, the magistrate, sentenced them to be first scourged, and then beheaded, according to the laws.

In this decision, the disciples rejoiced, that they were counted worthy to suffer. Being led back to the prison, they were whipped, and afterwards beheaded. Thus fell Justin (surnamed *Martyr*, from the manner of his death,) a man of distinguished powers, and pre-eminent in literary acquirements among those who had adorned the Church, since the Apostle Paul.

Towards the close of the reign of this emperor, A. D. 177, the flame of persecution reached a country, which had hitherto furnished no materials for ecclesiastical history—viz. the kingdom of France, at that time called *Gallia*. The principal seat of the persecution appears to have been Vienne and Lyons, two cities lying contiguous to each other in that province. Vienne was an ancient Roman colony; Lyons was more modern. Each had its bishop. Pothinius stood related to the former; Irenæus to the latter.

Of the above persecution, an account was sent by Irenæus, who seems to have outlived the violent storm, in an epistle to the brethren in Asia and Phrygia, from which our information is derived.

The persecution commenced by the furious attack of the populace. Christians did not dare to appear in any public places, such as the markets, the baths, nor scarcely in the streets; much less could they assemble for worship, without the greatest danger. They were not safe in their own houses. They were plundered, dragged

on the ground, stoned, beaten, sawn asunder and accused to the magistrates of the most abominable crimes. All the tender ties of relationship were dissolved; the father delivered up the son to death, and the son the father.

In order to make Christians recant, and abandon their profession, tortures the most cruel were inflicted. The inhuman ruler commanded them to be scourged with whips, to be scorched by applying heated brazen plates to the most tender parts of the body. To prepare them for a renewal of such barbarous treatment, they were remanded to prison, and again brought forth, some to a repetition of similar cruelties; others to die under the hands of their persecutors. Various were the ways in which the martyrs were put to death; some were thrown to the beasts, others roasted in an iron chair, and many were beheaded.

10. Marcus Aurelius was succeeded by his son Commodus, A. D. 180; during whose reign of nearly 13 years, the Church throughout the world enjoyed a large portion of external peace, and greatly increased in numbers.

Commodus himself was one of the most unworthy of mortals, and attained, as Gibbon observes, "the summit of vice and infamy." Historians attribute the toleration which he granted to Christians, to the influence which Marcia, a woman of low rank, but his favorite concubine, had obtained over him. On some account, not now understood, she had a predilection for the Christian religion, and successfully employed her interest with Commodus in its favor. Incompatible as her character appears to have been with any experimental acquaintance with piety, God made use of her as a means of resisting the torrent of persecution. The Gospel flourished abundantly, and many of the nobility of Rome, with their families, embraced it.

11. In the year 192, Commodus being put to death by his domestics, Pertinax, formerly a senator, and of consular rank, was elected to fill his place. Although an amiable prince, he reigned but 86 days; being slain, during a rebellion of the army, by the Prætorian guards.

12. On the death of Pertinax, the sovereign power devolved on Septimus Severus, A. D. 193; who, during the first years of his reign, permitted the Christians to enjoy the peace which had been granted by Commodus and Pertinax; but in the 10th year of his reign, A. D. 202, he commenced the *fifth persecution*, which for eight years, spread a deep gloom over the Church.

13. After a reign of 18 years, Severus died, and was succeeded by Caracalla, A. D. 211; who, though in other respects a monster of wickedness, neither oppressed the Christians himself, nor permitted others to treat them with cruelty or injustice.

14. Caracalla enjoyed the imperial dignity but six years, being assassinated by Macrinus, who was elected by the army to succeed him, A. D. 217. The latter, however, enjoyed his

elevation but 14 months, being supplanted by Heliogabulus, A. D. 218, who caused him to be put to death.

15. Heliogabulus, although distinguished for his profligacy, had the merit of exhibiting no hostility to the disciples of Christ ; having probably been too much occupied with his pleasures to notice them. After a reign of only three years and nine months, he was slain, and was succeeded A. D. 222, by his cousin, Alexander Severus, a prince of a mild and beneficent character ; during whose reign of about 13 years, the Church enjoyed a tolerable share of tranquillity.

The mother of Alexander appears to have been favorably disposed towards the Christians ; and to her influence is attributed, in a measure, the toleration which they enjoyed under her son. An instance of this emperor's conduct towards the Christians, is highly worthy of notice. A piece of common land had been occupied by the Christians, and on it they erected a church. This ground was claimed by a certain tavern-keeper, and the disputed point was brought before the emperor. "It is better," said Alexander, "that God should be served there, in any manner whatever, rather than that a tavern should be made of it." He selected from the sacred writings some of the most sententious sayings, and caused them to be transcribed, for the admonition of his magistrates, and for the use of his people. "*Do as you would be done by,*" was often upon his lips, and he obliged the crier to repeat it, when any person was punished. He caused it to be written on the walls of his palace, and on the public buildings.

16. In the year 235, the virtuous Alexander, and his amiable mother, were put to death, during a conspiracy raised by Maximin, the son of a herdsman of Thrace ; who, by means of the army, was made emperor. The *sixth persecution* occurred during his reign ; which, however, fortunately for the Church, was limited to three years.

Cruelty, towards his subjects, especially towards those distinguished by birth or rank, seems to have been the ruling passion of this tyrant, engendered, as is supposed, by a consciousness of his mean and barbarous origin, his savage appearance, and his total ignorance of the arts and institutions of civil life.

The malice of Maximin against the house of the late emperor, by whom the Christians had been so peculiarly favored, stimulated him to persecute them bitterly ; and he gave orders to put to death the pastors of the Churches, whom he knew Alexander had treated as his intimate friends. The persecution, however, was not confined to them ; the flame extended even to Cappadocia and Pontus.

17. From the death of Maximin, A. D. 238, to the reign of Decius, A. D. 249, the Church enjoyed considerable repose ; and the Gospel made extensive progress. During this interval, reigned Pupienus, Balbinus, Gordian, and Philip, the last of whom was, according to some authorities, (though the point admits of doubt,) the first Roman emperor, who professed Chris-

tianity. Next to Philip came Decius, A. D. 249, whose reign is distinguished for the *seventh persecution*, which raged with great violence throughout the empire, for the space of 30 months, when he was succeeded by Gallus.

18. In consequence of the rest which the Church had now experienced, for the space of nearly 40 years, excepting the short reign of Maximin—i. e. from the death of Septimus Severus, 211, to the commencement of the reign of Decius, 249, the discipline of the Church had become exceedingly low; and the primitive zeal of Christians was much abated.

Milner, speaking of the state of the Church at this time, says, "It deserves to be remarked, that the *first grand and general declension*, after the primary effusion of the Divine Spirit, should be fixed about the middle of this century." The beauty of the church had, indeed, become sadly marred. Ambition, pride, and luxury, the usual concomitants of a season of worldly ease and prosperity, had greatly sullied the simplicity and purity of former days. The pastors neglected their charges for worldly preferment, and even embarked in schemes of mercantile speculation.

19. Such being the state of the Church, it cannot be surprising that her Great Head should apply a remedy adapted to her lapsed condition, and by a sanguinary persecution, (such as was that of Decius,) bring professors back to their former zeal and piety.

20. From the above account, it might be inferred, as was the melancholy fact, that the persecution under Decius was distinguished beyond all that preceded it, for the number of apostacies from the faith of the Gospel.

Until this time, few instances are on record of the defection of any from their integrity, even in the severest persecutions by which the Church had been afflicted; but *now* vast numbers, in many parts of the empire, lapsed into idolatry. At Rome, even before any were accused as Christians, many repaired to the forum, and sacrificed to the gods; and the crowds of apostates were so great, that the magistrates wished to delay numbers of them till the next day; but they were importuned by the wretched suppliants to be allowed to prove themselves heathen that very night; thereby exhibiting the weakness of their faith, and the insincerity of their profession.

21. Notwithstanding the numberless melancholy apostacies which are recorded of these times, and which were deeply wounding to the cause of Christianity; there were those, also, who rendered themselves illustrious, by their steady adherence to the faith, even amid the pains of martyrdom.

Such an example is presented in Pionius, a presbyter of the Church in Smyrna, whose bishop, Eudemon, had apostatized, with numbers of his flock. Pionius being apprehended, was brought, with other sufferers, into the market-place, before the multitude, to undergo the torture. The zealous presbyter, with a loud voice, coura-

geously defended his principles, and upbraided the apostatizing with a breach of theirs. Such was the force of his eloquence, that the magistrates began to fear its effect upon the multitude, and the excellent Pionius was hurried to prison.

A few days after, the captain of the horse came to the prison, and ordered him to the idol temple, there to deny his faith; which Pionius refusing to do, the captain put a cord about his neck, and dragged him along the streets to the scene of idolatry. Before the altar stood the unhappy Eudemon, bearing the emblems of his apostacy and disgrace. To have seen his bishop bleeding on the rack, or burning in the fire, though a sight painful to a feeling mind, yet all would have been in character; but to see him thus offering insult to his divine Master, and wounding his cause to save himself from a temporal affliction, was a sight more affecting to such a man as Pionius, than if he had seen all the beasts of the theatre ready to fall upon himself.

In a few days, Pionius was brought before Quintilian, the proconsul. Tortures and entreaties were again tried, but tried in vain. Enraged at such obstinacy, the proconsul ordered that Pionius should be burnt alive. Exulting in the sentence, he cheerfully prepared for the concluding scene, thankful that his Saviour had preserved him from turning aside, and had counted him worthy to suffer for his name.

His executioner having prepared the materials for the martyrdom, Pionius stretched himself upon the stake, to which he was nailed by the soldier. "Change your mind, (said the executioner,) and the nails shall be taken out again." "I have felt them," said the martyr; and then, after a few moments' thought, added, "O Lord I hasten."

The stake was then raised up, with the martyr fixed to it, and placed in the socket prepared for it, and the fire was lighted. For some time, Pionius remained motionless—his eyes shut, and his spirit evidently in holy converse with God. At length, opening his eyes, with a cheerful countenance, he said, "Amen—Lord, receive my soul."

22. During this persecution was laid the foundation of *monkery*, by one Paul, in Egypt; who, to avoid the persecution, retired to the deserts of Thebais; where, acquiring a love for solitude, he continued from the age of 23 the remainder of his life, which was protracted to the unusual length of 113 years. From this example of seclusion sprang, in the course of a few years, swarms of monks and hermits, a tribe of men not only useless, but burdensome, offensive, and disgraceful to Christianity.

At the age of 15, Paul was left an orphan, but entitled to a great estate. His education was respectable, his temper mild, and in profession decidedly a Christian. He had a sister, with whom he lived, whose husband had formed a design to apprehend him, in order to obtain his estate. Apprized of this, Paul retired, as above stated; and when the fury of the times had abated, having no disposition to return to the world, passed the remainder of his days in solitude. No one can blame him for fleeing the storm of persecution, but when that had spent itself, he should have returned to the discharge of the duties of life among mankind.

23. Among those who were at this time pre-eminent in the Church, and of distinguished service in preserving it from ruin, was Cyprian, bishop of Carthage. During the persecution, he

was indeed obliged to flee, for which some have censured him ; but during his retreat, he was laboriously engaged in writing consolatory and encouraging epistles to the afflicted Churches ; by which many professors were greatly comforted, and many doubtless preserved from apostatizing.

Cyprian was by birth a man of family. His fortune was considerable, and his prospects in the world promising. He was bred to the bar ; received a liberal education and was distinguished as an orator. His conversion took place in the year 246, upon which, in the most decided manner, he devoted himself, and his substance, to the cause of Christ.

In the year 248, just before the commencement of the bloody reign of Decius, he was elected bishop of Carthage. His first efforts in his new office were to restore the too long neglected discipline of the Church.

Scarcely, however, had Cyprian entered upon these important services, before the flames of persecution burst forth, spreading terror and dismay on every side. Carthage soon became the scene of great distress, and prudence required the virtuous Cyprian to retire. Accordingly, at the urgent solicitation of his friends, he repaired to a retreat, which, through their kindness, had been provided, and here he continued for the space of two years.

The Church at Carthage suffered the most grievous calamities during his absence. Many were murdered, and many apostatized. From his retreat, however, Cyprian continued to send abroad epistles replete with prudent counsels and holy admonitions—warning the timid against apostacy, and encouraging the apprehended to meet the sufferings of imprisonment, torture, and death, with Christian equanimity and fortitude.

24. During the absence of Cyprian, an unhappy schism took place, both in the churches of Carthage and Rome, called “the *Novatian schism*,” caused by different views entertained about the propriety of *re-admitting to communion, such as had relapsed during the persecution*.

The history of this business was this. Novatus, a presbyter of the Church at Carthage, a little before the retirement of Cyprian, had been charged with conduct unworthy his profession and office. The occurrence of the persecution, and the absence of Cyprian, prevented an examination of his conduct, which would probably have issued in the censure of the Church. During the absence of Cyprian, Novatus succeeded in making a party, and regularly proceeded to the appointment of Fortunatus, as bishop, to the exclusion of Cyprian. Dreading his approaching return, Novatus crossed the sea, and fled to Rome. Here pursuing similar measures of contest and division, he formed a party with *Novatian*, a presbyter of the Roman Church.

Novatian, it appears, had embraced sentiments uncharitable towards those who had apostatized ; refusing to readmit such to fellowship, either upon recommendation, or unequivocal evidence of sincere repentance. With this rigid disciplinarian, the lax and unprincipled Novatus connected himself, not caring how inconsistent he might appear, could he but successfully oppose Cyprian.

At this time, Rome was without a bishop, and for months it had been unsafe to appoint any. But, at length, the Church, desirous of healing the schism evidently rising under Novatian, proceeded, with the assistance of the neighboring bishops,

to the election of Cornelius to that office. About the same time the party of Novatian appointed Novatian himself to the same office, in opposition.

Schism now existed in the two most flourishing churches in Christendom—but upon principles the most discordant. At Carthage, discipline was too severe; at Rome it was not severe enough.

At length, Cyprian returned from his exile; soon after which, he caused Fortunatus and Novatian to be condemned as schismatics, and debarred them from the fellowship of the Church in general. In this, Cyprian is thought to have acted hastily, since, whatever was the character of Fortunatus and his party, Novatian is allowed by all to have been in doctrine correct. His only error seems to have been an excessive severity in respect to discipline, and permitting himself to be elected to an office already filled.

The party of Fortunatus at Carthage soon dwindled into insignificance; but the Novatians, under the title of *Cathari*, which signifies pure, continued to exist and flourish till the fifth century, in the greatest part of those provinces, which had received the Gospel. Novatian appears to have been a good man, though suffered to advocate measures too severe. He sealed his faith by martyrdom, in the persecution under Valerian.

It may be added respecting the Novatians, that in process of time they so softened the rigor of their master's doctrine, as to refuse absolution only to the most scandalous offenders.

25. In the year 251, Decius being slain, was succeeded by Gallus, who after allowing the Church a short calm, began to disturb its peace, though not to the extent of his predecessor. The persecution, however, was severe; and was borne by the Christians with more fortitude than it had been in the time of Decius. After a miserable reign of 18 months, Gallus was slain, and was succeeded by Valerian.

During the above persecution, Rome appears to have been more particularly the scene of trial. Cornelius, the bishop of that city, was sent into banishment, where he died. Lucius, his successor, shared the same fate, in respect to exile; though permitted to return to Rome in the year 252. Shortly after his return, he suffered death, and was succeeded by Stephen.

Happily for the Church, Cyprian was spared yet a little longer; and although daily threatened with the fate of his contemporaries in office, he abated nothing of his zeal and activity, in arming the minds of Christians against those discouragements which the existing persecution was calculated to produce.

26. On the accession of Valerian, A. D. 253, the Church enjoyed a state of peace and refreshment for nearly four years; the emperor appearing in respect to Christians, as a friend and protector; but at the expiration of this period, his conduct was suddenly changed, by means of the influence of his favorite, the hostile Macrianus, and a deadly persecution was commenced, which continued for the space of three years. This is called the *eighth persecution*.

The change which took place in Valerian, is a remarkable instance of the instability of human character. More than all his predecessors, he was disposed to shew

kindness towards the Christians. They were allowed to be about his person, and to occupy departments of office, in his palace and court. Macrianus, who effected the change in the emperor's disposition, was a bigoted pagan, and a bitter enemy to the Christian faith. The persecution of its advocates was, therefore, an object of deep interest to him, and in Valerian he found a compliance with his wishes, too ready for the peace of the Church.

Cyprian, who had escaped the two preceding persecutions, was made a victim in this. His persecution, however, was attended with circumstances of comparative lenity. He was seized by Paternus, the proconsul of Carthage, by whose order he was banished to Curubis, a small town on the coast, over against Sicily, 50 miles from Carthage. Curubis was pleasantly situated, and the air salubrious. Here he remained eleven months; during which he was kindly treated by the inhabitants, and enjoyed the privilege of receiving repeated visits from his friends. From Curubis, he addressed many warm and affectionate letters to the suffering Churches, and their suffering pastors.

In the year 259, Cyprian was permitted to return, and to take up his residence in a garden near his own city. But he was not long suffered to remain in peace; for the orders of Valerian had been given that all ministers should be put to death. According to this order, Cyprian was seized, and received the crown of martyrdom.

Preparatory to his death, he was conducted to a spacious plain, surrounded with trees. On his arrival at the spot, Cyprian with great composure took off his mantle, and fell on his knees. After having worshipped, he laid aside his other garments, and bound a napkin over his eyes. His hands were then tied behind him. A sword severed his head from his body.

Thus fell the martyr Cyprian; a man, who, in this perilous era of the Church, set an example of Christian patience, fortitude and heroism, which, had it been exhibited by a man of the world, would have rendered his name illustrious during the annals of time.

27. From the accession of Gallienus, A. D. 260, the son and successor of Valerian, to the 18th year of Dioclesian, answering to the year 302, the history of the Church furnishes no materials of peculiar interest. With the exception of the short persecution under Aurelian, called the *ninth persecution*, the Church in general enjoyed an interval of peace.

The termination of the persecution under Valerian, it is worthy of remark, was caused by an event which, in respect to that monarch, may be considered as a *signal* frown of Providence. During the irruption of some of the northern nations into the empire, Valerian was taken prisoner by Sapor, king of Persia, who detained him during the remainder of his life. To add to his humiliation, the king made him basely stoop, and set his foot upon him, when he mounted on horseback. At last, he ordered him to be flayed, and then rubbed with salt.

In Gallienus, the Church found a friend and protector; for he not only stayed by his imperial edict, the persecution commenced by his father, but issued letters of license to the bishops to return from their dispersion, to the care of their respective pastoral charges.

After a reign of 15 years, Gallienus was succeeded by Claudius, who in the short space of two years, was followed by Aurelian. This emperor for a time appeared friendly to the Christians; but at length, through the influence of a restless pagan priesthood, he commenced the work of persecution. Happily, however, the mea-

asures which he was adopting, were prevented from being fully executed, by his death, A. D. 275.

From this date, through the reign of Tacitus, Probus, Carus, and his two sons, the spirit of persecution was in a great degree dormant.

28. Dioclesian was declared emperor in the year 284, and for 18 years, as already stated, was kindly disposed towards the Christians. The interval of rest, however, which had been enjoyed from the accession of Gallienus (excepting the reign of Aurelian,) extended, as it now was for 18 years longer, was far from adding to the honor of the Church. At no period, since the days of the Apostles, had there been so general a decay of vital godliness, as in this. Even in particular instances, we look in vain for the zeal and self-denial of more primitive times.

Although Dioclesian appears not to have respected religion, himself, both his wife and daughter cherished a secret regard for it. The eunuchs of his palace and the officers of state, with their families, were open in their professions of attachment. Multitudes thronged the worship of God; and, when at length the buildings appropriated to that purpose were insufficient, larger and more magnificent edifices were erected.

Were the kingdom of Christ of this world; were its strength and beauty to be measured by secular prosperity; this might have been considered the era of its greatness. But the glory of the Church was passing away. During the whole of the third century, the work of God in purity and power had been declining; and through the pacific part of Dioclesian's reign, the great first out-pouring of the Spirit of God, which began on the day of Pentecost, appears to have nearly ceased.

A principal cause of this sad declension, may be found in the connexion which was formed by the professors of religion, with the philosophy of the times. Outward peace and secular advantage completed the corruption. Discipline, which had been too strict, softened into an unscriptural laxity. Ministers and people became jealous of one another; and ambition and covetousness became ascendant in the Church. The worship of God was indeed generally observed; *nominal* Christians continually increased; but the spirit which had but a few years before so nobly and zealously influenced a Cyprian, a Dionysius, a Gregory; and which so strongly resembled the spirit of Apostolic times, was gone. Such having become the defiled and degenerated state of the Church; can it be thought strange that God should have suffered her, in order to purify and exalt her, again to walk amidst the fires of persecution?

29. In the year 286, Dioclesian, finding the charge of the whole empire too burdensome, associated with himself his friend Maximian; and in 292 they took two colleagues, Galerius and Constantius, each bearing the title of Cæsar. The empire was now divided into four parts, under the government of *two Emperors*, and *two Cæsars*, each being nominally supreme; but in reality, under the direction of the superior talents of Dioclesian.

30. Excepting Constantius, who was distinguished for a character mild and humane, these sovereigns are represented

as "monsters of horrible ferocity;" though in savageness Galerius seems to have excelled. To his more inordinate hatred of the Christians, and his influence over the mind of Dioclesian, is attributed the *tenth* and *last persecution*; which commenced about the year 303, and continued in some parts of the empire for the space of 10 years. Excepting in France, where Constantius ruled, the persecution pervaded the whole Roman empire, and in severity exceeded all that had gone before.

This persecution was the last which the Church in general experienced. If we may credit the historians of the time, it was by far the most severe. Monsieur Go-deau, computes that in this *tenth persecution*, there were not less than seventeen thousand Christians put to death in the space of one month. And that "during the continuance of it in the province of Egypt alone, no less than one hundred and fifty thousand persons died by the violence of their persecutors; and five times that number through the fatigues of banishment, or in the public mines to which they were condemned." By means of this persecution, however, the Church was purified, and the word of God was revived; and full proof was given of the power of the Great Head of the Church to render ineffectual every weapon formed against her peace and salvation.

#### DISTINGUISHED CHARACTERS IN PERIOD III.

1. *Clemens Romanus*, a father of the Church, a companion of Paul, and bishop of Rome.
2. *Ignatius*, bishop of Antioch, and author of seven epistles on religious subjects.
3. *Polycarp*, bishop of Smyrna, author of an epistle to the Philippians.
4. *Justin Martyr*, who, from being a heathen philosopher, became a zealous supporter of Christianity, and wrote two admirable apologies for Christians.
5. *Irenæus*, bishop of Lyons, disciple of Polycarp, and author of five books against the heresies of his times.
6. *Clemens Alexandrinus*, master of the Alexandrian school, and justly celebrated for the extent of his learning, and the force of his genius.
7. *Tertullian*, the first Latin author in the Church, much distinguished for his learning, and admirable elocution in the Latin tongue.
8. *Origen*, a presbyter and lecturer at Alexandria, distinguished for his great learning, and for the *Hexapla*, a work which contained the Hebrew text of the Bible, and all the Latin and Greek versions then in use, ranged in six columns.

9. *Cyprian*, bishop of Carthage, distinguished for his piety and eloquence, and for his zeal against the "Novatian schism."

10. *Novatian*, author of the "Novatian schism," which long afflicted the churches, at Rome and Carthage.

1. *Clemens Romanus*, was born at Rome; but in what year is uncertain. He was the fellow laborer of Paul, and sustained the character of an apostolic man. He became bishop of Rome, and was distinguished both as a minister, and a defender of the faith. There is nothing remaining of his works, excepting an epistle addressed to the Corinthian Church. The epistle, next to holy writ, has usually been esteemed one of the most valuable monuments, which have come down to us from ecclesiastical antiquity. Clemens died at the advanced age of one hundred.

2. *Ignatius*, see Sec 6. 3. *Polycarp*, see Sec. 9.

4. *Justin Martyr*, so called from his being a martyr, was born at Neapolis, the ancient Sichem of Palestine, in the province of Samaria. His father being a Gentile Greek, brought him up in his own religion, and had him educated in all the Grecian learning and philosophy, to which he was greatly attached.

Walking one day alone by the sea side, a grave and ancient person, of venerable aspect, met him, and fell into conversation with him, on the comparative excellence of philosophy and Christianity. From this conversation, Justin was induced to examine into the merits of the latter, the result of which was his conversion, about the 16th year of the reign of Adrian, A. D. 132.

From this time, Justin employed his pen in defence of Christianity, and finally suffered in the cause. See Sec. 9.

5. *Irenaeus*, was undoubtedly by birth a Greek, and not improbably, born at, or near Smyrna. He was a disciple of the renowned Polycarp, and for nearly 40 years exhibited the meekness, humility, and courage of an Apostle. Before the martyrdom of Pothinus, he was elected bishop of Lyons, in which office he suffered much from enemies without, and heretics within. Against the latter he employed his pen; but of his works only five books have come down to us, and the greatest part of the original Greek is wanting in these. He suffered martyrdom in the reign of Severus, during the fifth persecution, about the year 202, or 203. See Sec. 12.

*Clemens Alexandrinus*, so called to distinguish him from Clemens Romanus, was born at Alexandria, and succeeded Pantenus as master of the school in that city, A. D. 191. He studied in Greece, Asia, and Egypt; and became not only distinguished in a knowledge of polite literature and heathen learning, but for his exact and enlarged views of the Christian revelation.

Of his works only three remain; his *Stromates*, or "Discourses abounding with miscellaneous matter;" an *Exhortation to Pagans*; and his *Pedagogue*, or "The Schoolmaster." History says nothing of his death; but his memory appears to have been long highly revered at Alexandria.

7. *Tertullian* was by birth a Carthaginian. He was at first a heathen, and pursued the profession of law, but afterwards embraced the Christian religion. He possessed great abilities and learning of all kinds, which he employed vigorously in the cause of Christianity; and against heathens and heretics; but towards the conclusion of his life he appears to have fallen into some errors himself.

Both ancient and modern writers bear testimony to his abilities and learning. Eusebius says that he was one of the ablest Latin writers which had existed. He appears to have been a pious man, but his piety was of a melancholy and austere cast. He was deficient in judgment, and prone to credulity and superstition, which

may perhaps serve to account for his departure from good principles, in the latter part of his life.

8. *Origen*, is one of the most conspicuous characters, belonging to the age in which he lived. He was born at Alexandria, in the year 185. In his youth, he saw his father beheaded for professing Christianity, and all the family estate confiscated. But Providence provided for him. A rich lady of Alexandria took him under her patronage. He applied himself to study, and soon acquired great stores of learning.

On becoming master of the Alexandrian school, multitudes crowded to hear him, and were impressed by his instructions. At the age of 45, he was ordained a priest, and delivered theological lectures in Palestine. In diligence and learning, he seems to have surpassed all his contemporaries. Of these, his *Hexapla*, or work of six columns, is a memorial.

The occasion of his preparing this stupendous work, was an objection, on the part of the Jews, that they did not agree with the *Hebrew*. Origen undertook to reduce all the Latin and Greek versions in use into a body with the Hebrew text, that they might be compared. He made six columns: in the first, he placed the Hebrew, as the standard; in the second, the Septuagint, and then the other versions according to their dates—passage against passage. The whole filled fifty large volumes. It was found fifty years after his death, in an obscure place, in the city of Tyre, and deposited in the public library. The most of it was destroyed in the capture of the city, A. D. 653.

As a *theologian*, we may not speak so highly of him. Unhappily, he introduced a mode of explaining Scripture, which did much injury to the Church. He supposed it was not to be explained in a *literal*, but *allegorical* manner; that is, that the Scriptures had a *hidden*, or *figurative* sense. This sense he endeavored to give, and often at the expense of truth.

His method of explaining Scripture was long after followed by many in the Church and schools, and tended to obscure the evangelical doctrines of the Gospel. The errors of Origen were great. He was a learned man, but a most unsafe guide. He introduced, it is said, the practice of selecting a single text as the subject of discourse. His death occurred about the year 254. According to some, he suffered martyrdom, during the reign of Decius.

9. *Cyprian*, see Sec. 23, and onward.

10. *Novatian*, see Sec. 24.



*Vision of Constantine.*

## PERIOD IV.

THE PERIOD OF THE DECLINE OF PAGANISM WILL EXTEND FROM THE ACCESSION OF CONSTANTINE, A. D. 306, TO THE ESTABLISHMENT OF THE SUPREMACY OF THE ROMAN PONTIFF, A. D. 606.

1. In the year 306, Constantius Chlorus, who administered the government in the west, died at York, in Britain, and was succeeded by his son Constantine. His accession to the throne forms an important era in the history of the Church, as it was during his reign, that Christianity was established by the civil power, and consequently paganism began to decline.

The father of Constantine had, for some time, been declining in health; and finding his end approaching, wrote to Galerius to send him his son, at that time detained by the latter as a hostage. This request being refused, young Constantine, aware of the danger of his situation, resolved on flight. Accordingly, seizing a favorable opportunity, he fled from the court of Galerius, and to prevent pursuit, is said to have killed all the post-horses on his route. Soon after his arrival at York, his father died, having nominated his son to be his successor, an appointment which the army, without waiting to consult Galerius, gladly confirmed.

2. The division of the empire, at this time, stood thus : the *eastern* department included Asia Minor, Syria, Egypt, and Palestine, with very considerable territory on every side. The *western* department comprised part of Africa, Sicily, Italy, Spain, Gaul, Germany, and Britain. The former of these divisions was governed by Galerius, he having sometime before obliged Dioclesian and Maximian to resign to him their share of the imperial dignity. To the western department Constantine succeeded, excepting Africa and Italy, which countries his father had voluntarily surrendered to Galerius. Of these, Severus, one of the Cæsars of Galerius, had the charge ; and Maximin, another Cæsar, had the charge of Egypt, Palestine, and the more distant provinces of the east.

3. Throughout the department of Constantine, the Church enjoyed great peace and prosperity ; but in that of Galerius, a persecuting spirit continued to prevail. Through the lenity of Severus, Africa and Italy enjoyed considerable repose.

4. In the year 310, Galerius was reduced to the brink of the grave by a lingering disease. Stung with the reflection of his impious life, and wishing, perhaps, to make some atonement, for his wicked persecution of the Christians, he issued a general edict, making it unlawful to persecute, and granting liberty of conscience to his subjects.

The disease inflicted upon Galerius, like that of Herod, seems to have come immediately from the hand of God, and to have been, as in the case of that wicked prince, an awful exhibition of divine wrath. Worms bred in his frame, till even the bones and marrow became a mass of rottenness and putrefaction. In the midst of his tortures, as if to purchase relief, he promised that "He would rebuild the Churches he had demolished, and repair the mischief he had done the innocent Christians." "We permit them," said he, in the edict which he published "freely to profess their private opinions, and to assemble in their conventicles, without fear of molestation ; provided always that they preserve a due respect to the established laws and government ;" and as if convinced that Christians alone had power with God, he added, "We hope that our indulgence will engage the Christians to *offer up prayers to the Deity, whom they adore, for our safety and prosperity, for their own, and that of the republic.*"

This important edict was issued, and set up at Nicomedia, on the 13th April, 311 ; but the wretched Galerius died not long after its publication, under torments the most excruciating.

5. The edict of Galerius in favor of the Christians, was far from delivering them from the wrath of their enemies, especially in Syria and Egypt, being provinces under the superstitious and cruel Maximin, he affected to adopt the more lenient measures

Galerius ; but soon commenced the erection of heathen temples, the establishment of heathen worship, and became a bitter persecutor of the Christians.

6. On his death bed, Galerius had bequeathed the imperial crown to Licinius, to the no small mortification of Maximin, who was expecting that honor himself. In the year 313, the jealousy of these rivals broke out into open war, in which each contended for the sovereignty of the east ; but victory, at length, decided in favor of Licinius.

7. The result of this contest was exceedingly favorable to the Church, for Maximin, finding himself deceived by a pagan oracle, which he had consulted before the battle, and which had predicted his victory, resolved upon the toleration of Christianity.

His persecuting edicts were, therefore, countermanded ; and others, as full and favorable as those of Constantine, were substituted. Thus Christianity was brought through this long and fearful struggle, and the followers of Jesus were allowed to believe, and worship as they pleased.

Notwithstanding this change in the policy of Maximin, in respect to the toleration of Christianity, he had become too deeply laden with guilt to escape the righteous judgment of Heaven. Like Galerius, an invisible power smote him with a sore plague, which no skill could remove, and the tortures of which, no medicines could even alleviate. Eusebius represents the vehemence of his inward inflammation to have been so great, that his eyes started from their sockets ; and yet still breathing, he confessed his sins, and called upon death to come and release him. He acknowledged that he deserved what he suffered for his cruelty, and for the insults which he offered to the Saviour. At length, he expired, in an agony, which imagination can scarcely conceive, having taken a quantity of poison to finish his hateful existence.

8. Maximin was succeeded at Rome by his son Maxentius, whose government becoming oppressive, the people applied to Constantine, to relieve them from his tyranny. Willing to crush a foe, whom he had reason to fear, Constantine marched into Italy, in the year 311, at the head of an army of several thousands, where he obtained a signal victory over Maxentius, who, in his flight from the battle ground, fell into the Tiber, and was drowned.

Eusebius, who wrote the life of Constantine, has transmitted to us the following account of a very extraordinary occurrence, which the emperor related to this historian, and confirmed with an oath, as happening during his march into Italy. Being greatly oppressed with anxiety, as to the result of the enterprise he had undertaken, and feeling the need of assistance from some superior power, in subduing Maxentius, he resolved, he said, to seek the aid of some Deity, as that which alone could ensure him success. Being favorably impressed with the God of the Christians, he pray-

ed to Him; and in the course of the day, he was struck with the appearance of a cross in the heavens, exceeding bright, elevated above the sun, and bearing the inscription, "*Conquer by this.*" For a time Constantine was perplexed to conjecture the import of this vision; but, at night, Christ presented himself to him, in slumbers, and holding forth the sign which he had seen in the heavens, directed him to take it as a pattern of a military standard, which he should carry into battle, as a certain protector. Accordingly, Constantine ordered such a standard to be made, before which the enemy fled in every direction. On becoming master of Rome, he honored the cross, by putting a spear of that form into the hand of the statue, which was erected for him, in that city."

9. On the defeat and death of Maxentius, the government of the Roman world became divided between Constantine and Licinius, who immediately granted to Christians permission to live according to their laws and institutions; and in the year 313, by a formal edict drawn up at Milan, confirmed and extended these privileges.

10. The concurrence of Licinius with Constantine in befriending the Christian cause, lasted but a few years. Becoming jealous of the increasing power of his rival with the Christians, Licinius turned his hand against them, and proceeded to persecute and distress them. In consequence of this attack upon them, Constantine declared war against him, which, in the year 323, ended in his defeat and death.

Licinius has by some been supposed to have been a Christian; but with what propriety this opinion has been entertained, seems difficult to conceive. "The truth of the case," says Dr. Jortin, "seems to have been, that he pretended for some time to be a Christian, but never was so. He was so ignorant, that he could not even write his own name; and so unfriendly to all learning, that he called it the pest and poison of the state."

11. The death of Licinius happened in 323, at which time Constantine succeeded to the whole Roman empire, which, till now, had not been in subjection to one individual for many years. This event tended, in no small degree, to increase the strength, and add to the external prosperity of the Christian cause; since *Christianity was now universally established; no other religion being tolerated throughout the bounds of the empire.*

Whether Constantine was sincerely attached to the gospel, or ever felt its sanctifying influences, may admit of doubt; yet, it is certain, that he displayed no small zeal in honoring and establishing it. By his order, the pagan temples were demolished, or converted into Christian Churches;—the exercise of the old priesthood was forbidden, and the idols destroyed. Large and costly structures for Christian worship were raised; and those already erected were enlarged and beautified. The

\* This story of the vision of the cross by Constantine, has been suspected by some writers to have been an artful contrivance of the emperor, to attach the Christian troops more firmly to his cause, and to animate his army in the ensuing battle.

Episcopacy was increased, and honored with great favors, and enriched with vast endowments. The ritual received many additions; the habiliments of the clergy were pompous; and the whole of the Christian service, at once, exhibited a scene of worldly grandeur and external parade.

12. The ascendancy thus given to Christianity over paganism by Constantine, might lead us to expect a corresponding degree of purity and piety, of meekness and humility, among the Churches of Christ. This was, however, far from being their happy state. As external opposition ceased, internal disorders ensued. From this time, we shall see a spirit of pride, of avarice, of ostentation, and domination, invading both the officers and members of the Church; we shall hear of schisms generated, heretical doctrines promulgated, and a foundation laid for an awful debasement and declension of true religion, and for the exercise of that monstrous power, which was afterwards assumed by the popes of Rome.

During the past history of the Church, we have seen her making her way through seas and fires, through clouds and storms. And so long as a profession of religion was attended with danger—so long as the dungeon, the rack, or the faggot, was in prospect to the disciples of Jesus, their lives and conversation were pure and heavenly. The gospel was their only source of consolation, and they found it in every respect sufficient for all their wants. It taught them to expect to enter the kingdom of God, only "through much tribulation."

But now, when a profession of the gospel was no longer attended with danger,—when the Churches became liberally endowed, and the clergy were loaded with honors,—humility, and self-denial, and brotherly kindness, the prominent characteristics of the religion of Jesus, seem scarcely perceptible. Every thing which was done, had a primary reference to show and self-aggrandizement. The government of the Church was now modelled as far as possible, after the government of the state. The emperor assumed the title of bishop; and claimed the prerogative of regulating its external affairs; and he and his successors convened councils, in which they presided, and determined all matters of discipline.

The conduct of Constantine towards the pagans also merits censure, notwithstanding that his power was exercised in favor of Christianity. Instead of leaving every one to obey the dictates of his conscience, he prohibited by law the worship of idols, throughout the bounds of his empire. In this, he obviously transcended the authority vested in him as a civil ruler, it having been no more right for him to abolish the pagan religion, by the force of civil power, than it was for Dioclesian and Galerius, by the same power, to attempt to subvert Christianity. Well has it been observed; "Let the law of the land restrain vice and injustice of every kind, as ruinous to the peace and order of society, for this is its proper province; but let it not tamper with religion, by attempting to enforce its exercises and duties."

13. At this time commenced the controversy of the Donatists, the origin of which, according to Dr. Jortin, is to be traced to the persecution, A. D. 303. (Period II. Sec. 30,) during which, Christians were required to give up their sacred books.

They who complied were called *Traditores*. Among those who were suspected of this fault, was Mensurius, bishop of Carthage, for which and other reasons, Donatus, a bishop of Numidia, and his partizans, refused to hold communion with him. Thus began a separation which continued three hundred years, and overspread the provinces of Africa.

The Donatists, after their party was formed, maintained that the sanctity of their bishops gave to their community alone, a full right to be considered as the true Church. Hence, they avoided all communication with other Churches. They also pronounced the sacred rites and institutions void of all virtue among those Christians, who were not precisely of their sentiments. They not only rebaptized those who joined their party from other Churches, but reordained those who already sustained the ministerial office.

14. This controversy Constantine took fruitless pains to settle, both by councils and hearings; but finding the Donatists refractory, he was provoked to banish some, and to put others to death. The banished, however, were sometime after recalled, and permitted to hold such opinions as they pleased. Under the successors of Constantine, they experienced a variety of fortune, for many years, until, at length, they dwindled away.

The immediate cause of the above controversy, according to Dr. Mosheim, was this. Mensurius dying in the year 311, the Church at Carthage proceeded to the election of Cæcilian, the deacon, and called the neighboring bishops to sanction their choice, in ordaining him to the office.

This hasty procedure gave umbrage to Botrus and Celesius, both presbyters of the same Church, who were aspiring to the same office; and also to the Numidian bishops, who had before this always been invited to be present, at the consecration of the bishops of Carthage. Hence assembling themselves at Carthage, they summoned Cæcilian before them, to answer for his conduct. Among these bishops was Donatus of Casæ-nigræ;—a man said to be of an unhappy, schismatical temper; after whom, on account of the distinguished part he took in the affair, the party was called. The result of this council was, that Cæcilian was deposed, and Majorinus elected in his stead. This act divided the Church of Carthage into two parties, each of which was determined to abide by its own bishop. But the controversy was not confined to Carthage. In a short time it spread far and wide, not only throughout Numidia, but even throughout all the provinces of Africa; which entered so zealously into this ecclesiastical war, that in most cities there were two bishops, one at the head of the party of Cæcilian, and the other acknowledged by the followers of Majorinus.

At length, the Donatists laid their controversy before Constantine, who with several bishops, repeatedly examined the claims of the respective parties, and uniformly gave judgment in favor of Cæcilian. This judgment was confirmed by the Emperor at Milan, A. D. 316. But not contented, they proceeded to such violent measures, that the Emperor deprived some of them of their Churches in Africa, banished several of their bishops, and even put some of them to death. Hence arose violent commotions, which, as the sect was numerous and powerful, the Emperor attempted in various conciliatory ways to quiet; but without effect.

After the death of Constantine, his son Constans attempted to settle the difficulty,

and to engage the Donatists to conclude a treaty of peace ; but all methods of reconciliation proved ineffectual. At length, in a battle fought at Bagnia, they were signally defeated ; from which time their cause seemed to decline. In 362, the emperor Julian permitted those, who had before been exiled, to return, upon which the party greatly revived. In 377, Gratian deprived them of their Churches, and prohibited all assemblies, both public and private. The sect, however, was still numerous, as appears from the number of their Churches in Africa, which towards the conclusion of this century, were served by no less than 400 bishops. A subsequent division among them, together with the writings of Augustine, about the end of the century, caused the sect to decline.

15. Soon after the commencement of the above controversy of the Donatists, a controversy originated in the Church of Alexandria in Egypt, well known by the name of the "*Arian Controversy*," which was managed with so much violence, as at length to involve the whole Christian world. The author of this controversy was Arius, a presbyter of the Church, who maintained against Alexander the bishop, that the Son is totally and *essentially* distinct from the Father ; subordinate to him, not only in office, but in *nature* ; that since the Son was begotten, he had a beginning, and hence that there was a time, when he was not.

The sentiments of the primitive Christians for the three first centuries, in reference to the divinity of the Saviour, historians tell us, were, generally speaking, uniform ; at least, there appears not to have been any public controversies touching this leading article of the Christian faith. It was left for Arius to commence a dispute, which may be said to have involved the whole Christian world in a flame. For such a controversy, he was eminently qualified. To a restless spirit, he united great address, and deep skill in the logic of the times ; at the same time he was distinguished for gravity of deportment, and irreproachable manners.

The occasion of this dispute appears to have been simply this. Alexander, speaking upon the subject of the Trinity, had affirmed that there was "a unity in the Trinity, and particularly that the Son was co-eternal, and con-substantial, and of the same dignity with the Father." To this language Arius objected, and argued that there was a time when the Son of God was not ; that he was capable of virtue and of vice ; that he was a creature, and mutable as other creatures.

16. These sentiments of Arius spreading abroad, were adopted by not a few, among whom were some, who were distinguished not only for their learning and genius, but for their rank and station.

17. Alexander, alarmed at the propagation of sentiments in his view so unscriptural, remonstrated with Arius ; and by conciliatory measures, attempted to restore him to a more scriptural system. Finding his efforts vain, and that Arius was still spreading his doctrines abroad, he summoned a council con-

sisting of near a hundred bishops, by which Arius, and several of his partisans, were deposed and excommunicated.

Upon his excommunication, Arius retired to Palestine, whence he addressed letters to the most eminent men of those times; in which he so dexterously managed his cause, as to induce many to secede to his party, among whom was Eusebius, bishop of Nicomedia, a man greatly distinguished in the Church for his influence and authority.

18. The dispute still progressing, at length attracted the attention of Constantine; who, finding all efforts to reconcile Alexander and Arius fruitless, issued letters to the bishops of the several provinces of the empire, to assemble at Nice, in Bithynia, A. D. 325. In this council, consisting of 318 bishops, besides a multitude of presbyters, deacons, and others—the emperor himself presided. After a session of more than two months, Arius was deposed, excommunicated, and forbidden to enter Alexandria. At the same time, was adopted what is known by the name of the “*Nicene Creed*,” said to be the production of Athanasius, and which the emperor ordered should be subscribed by all, upon pain of banishment.

The place in which the council assembled, was a large room in the palace. Having taken their places, they continued standing, until the emperor, who was clad in an exceedingly splendid dress, made his appearance.

When all, at length, were seated, says Eusebius, the patriarch of Antioch rose, and addressing the emperor, gave thanks to God on his account—congratulating the Church on its prosperous condition, brought about by his means, and particularly in the destruction of the idolatrous worship of Paganism.

To these congratulations of the patriarch, the emperor replied, that he was happy at seeing them assembled, on an occasion so glorious as that of amicably settling their difficulties; which, he said, had given him more concern than all his wars. He concluded by expressing an earnest wish, that they would as soon as possible remove every cause of dissention, and lay the foundation of a lasting peace.

On concluding his address, a scene occurred, which presented to the emperor a most unpromising prospect. Instead of entering upon the discussion of the business, for which they had been convened, the bishops began to complain to the emperor of each other, and to vindicate themselves. Constantine listened to their mutual recriminations with great patience; and when, at his instance, their respective complaints were reduced to writing, he threw all the billets unopened into the fire; saying that it did not belong to him to decide the differences of Christian bishops, and that the hearing of them must be deferred till the day of judgment.

After this, the council proceeded, in earnest, to the business of their meeting. Their discussions began June 19th, and continued to the 25th of August, when their decisions were published abroad.

19. The principal persons who espoused the cause of Arius in the council, were Eusebius of Nicomedia, Theognis of Nice, and Maris of Calcedon; the person who chiefly opposed him,

and took the part of Alexander, was Athanasius, at that time only a deacon in the Church of Alexandria.

20. This controversy was far from being settled, by the decision of the council of Nice. The doctrines of Arius had indeed been condemned; he himself had been banished to Illyricum; his followers been compelled to assent to the Nicene creed, and his writings proscribed; yet his doctrines found adherents, and both he and his friends made vigorous efforts to regain their former rank and privileges.

21. In the year 330, through the assistance of Constantia, the emperor's sister, the Arians succeeded in obtaining the recall of Arius, and the repeal of the laws against themselves. The emperor also recommended to Athanasius, who had succeeded Alexander, to receive Arius to his communion. But the inflexible Athanasius refused, and, not long after, was banished into Gaul.

The decision of the council of Nice met with Constantine's approbation, at the time. But, afterwards, he was induced to believe that Arius and his followers had been unjustly condemned. Hence, he issued his edict, revoking the sentence against him, and repealing the severe laws which had been enacted against his party.

22. At a subsequent date, doubts arising in the mind of Constantine as to Arius, he was induced to order the latter to Constantinople, and to require him to assent to the Nicene creed. This he readily did, and confirmed his belief with an oath.

The subscription to the Nicene creed, on the part of Arius, all credible testimony goes to show, to have been made with the most improper reservations. He assented to it, indeed, but explained it in a widely different manner from the orthodox.

23. The apparent sincerity of Arius deceiving the emperor, Alexander of Constantinople was directed to receive him to communion. The day was fixed for his restoration; but while he was on the way to the Church, Arius was suddenly seized with some disease of the bowels, and died, A. D. 336.

On receiving the orders of Constantine to acknowledge Arius, Alexander, it is said, betook himself to prayer. He fervently prayed that God would, in some way, prevent the return of a man to the Church, whom he could not but consider as a disturber of its peace, and hypocritical in his profession. The sudden and extraordinary manner in which Arius died, was no small mortification to his party, and the orthodox did not escape the imputation of having been accessory to it.

24. In the year 337, Constantine died, having received baptism, during his sickness, at the hands of his favorite bishop, Eusebius of Nicomedia.

The character of Constantine has been variously represented. His sincerity in espousing the Christian cause cannot reasonably be doubted; but he seems to have

had very imperfect views of the real nature of Christianity ; and to have failed in adopting the best measures in propagating a cause, so different from this world, both in its nature and in its influence.

25. The state of religion at the death of Constantine was exceedingly low. The Church was distracted with baneful divisions ; and a general struggle for power and wealth seemed to predominate.

The establishment of Christianity by Constantine, under providence, was a glorious event for the Church. But in connecting it with the affairs of the state, as he did, he laid the foundation for the most grievous evils. The distinction of rank and eminence among the clergy, could not fail to introduce jealousy and rivalry. For a long period, Antioch, Alexandria, and Rome, had ranked high, on account of the number of Christians in their several districts, and also for that eminence of character, which had marked their bishops. But to these there was no prescribed authority in point of order or rank, till Constantine gave them a kind of supremacy over their brethren. To these three, he now added Constantinople. These four cities were converted into bishoprics, called *metropolitan*. In the course of the century, these metropolitans became patriarchs ; and, by and by, as we shall see, the bishop of Rome became *pontiff* or *pope*. Hence, may be traced the manner in which the ministers of Christ became separated into the different orders of pontiffs, patriarchs, metropolitans, archbishops, and the like. Nor should it be forgotten, that for a time these Church officers were exalted, and appointed by the civil magistrate, without the concurrence of the people, till at length the bishop of Rome became lord of all.

26. On the death of Constantine, the empire was distributed among his three sons ; but a quarrel soon after arising between the brothers, which terminating fatally to two, Constantius became sole monarch of the Roman empire, A. D. 353.

27. In the year 356 died Anthony the hermit, who may be considered the father of that monastic life, for which several of the succeeding centuries were remarkably distinguished.



*St. Anthony in the Desert.*

Seclusion from the world, and the practice of ansterities, had been adopted by many of a romantic turn, in the former century ; (*Per. III. Sec. 22.*) but it was left to another, to set an example of self-denial, which the world had never before seen. Anthony was an illiterate youth of Alexandria. Happening, one day, to enter a church, he heard the words of our Lord to the young ruler ; "Sell all that thou hast, and give to the poor." Considering this as a special call to himself, he distributed his property—deserted his family and friends—took up his residence among the tombs, and in a ruined tower. Here, having practiced self-denial for some time, he advanced three days journey into the desert, eastward of the Nile ; where, discovering a most lonely spot, he fixed his abode.

His example and his lessons infected others, whose curiosity pursued him to the desert, and before he closed his life, which was prolonged to the term of one hundred and five years, he beheld vast numbers imitating the example, which he had set them. From this time, monks multiplied incredibly, on the sands of Lybia, upon the rocks of Thebais, and in the cities of the Nile. Even to this day, the traveller may explore the ruins of fifty monasteries, which were planted to the south of Alexandria, by the disciples of Anthony.

Influenced by the above example, a Syrian youth, whose name was Hilarion, fixed his dreary abode on a sandy beach, between the sea and a morass, about seven miles from Gaza. The austere penance, in which he persisted for forty-eight years, diffused a similar enthusiasm ; and innumerable monasteries were soon distributed over Palestine.

In the west, Martin of Tours, founded a monastery at Poitiers, and thus introduced monastic institutions into France. Such was the rapid increase of his disci-

ples, that two thousand monks followed in his funeral procession. In other countries, they appear to have increased in the same proportion; and the progress of monkery is said not to have been less rapid, or less universal than that of Christianity.

Nor was this kind of life confined to males. Females began, about the same time, to retire from the world, and to dedicate themselves to solitude and devotion. Nunneries were erected, and such as entered them, were henceforth secluded from all worldly intercourse. They were neither allowed to go abroad, nor was any one permitted to see them. Here, they served themselves, and made their own clothes, which consisted of white and plain woollen dresses. The height of the cap was restricted to an inch and two lines.

One of the most renowned examples of monkish penances upon record, is that of St. Simeon, a Syrian monk, who lived about the middle of the fifth century. For thirty-six years he lived on a pillar erected on the summit of a mountain, in Syria, whence he obtained the name of "Simeon the Stylite."

From this pillar, it is said, he never descended, unless to take possession of another, which he did four times, having in all occupied five of them. On his last pillar, which was sixty feet high, and only three feet broad, he remained, according to report, fifteen years without intermission, summer and winter, day and night; exposed to all the inclemencies of the seasons, and in a climate liable to great and sudden changes.

We are informed that he always stood, the breadth of his pillar not permitting him to lie down. He spent the day, till three in the afternoon, in meditation and prayer; from that time till sunset he harangued the people, who flocked to him from all countries. Females were not permitted to approach him—not even his own mother, who is said, through grief and mortification, in being refused admittance, to have died the third day after her arrival.

Similar instances of extravagance and superstition in those times abounded. It is to be regretted that these extravagancies, and this increasing fondness for seclusion, were so greatly extolled by the Fathers of the Catholic Church. Even Athanasius encouraged the institution of monkery. Basil terms monkery "an angelical institution, a blessed and evangelical life, leading to the mansions of the Lord." Jerome declares "the societies of monks and nuns to be the very flower and most precious stone, among all the ornaments of the Church." Others were equally eloquent in extolling the perfection of monkery, and commending the practice.

The consequence of these praises, on the part of men so eminent in the Church, in relation to this kind of life, was, a rapid increase of both monasteries and monks. Even nobles, dukes, and princes, not only devoted immense treasures in founding and increasing these establishments; but descended from their elevated stations, to immure themselves in these convents, for the purpose of communion with God. Thousands consecrated their wealth to purchase the prayers of these devoted saints; and even tyrants and worn out debauchees considered themselves secure of eternal glory, by devoting their fortunes to some monastic institution.

The *real history* of these establishments, however, would disclose little in favor of religion. There were doubtless many who ripened within their walls for heavenly glory; but there is reason to fear that very many, under the mask of superior piety, led lives of luxury, licentiousness and debauchery.

These monastic institutions, however, served one good purpose, and that one was important. During the dark ages which succeeded, when the light of science, throughout the world, was eclipsed by the barbarous incursions of the illiterate nations of the north, science and literature here found an asylum. Libraries were formed

and carefully preserved, which, on the restoration of learning, were of great value to the world.

The subsequent history of these establishments is interesting. In the sixth century, the extravagancies of the monks, it was acknowledged, needed a check. This induced Benedict, a man distinguished for his piety, to institute a rule of discipline, by which a greater degree of order was introduced into the monasteries, and a wholesome restraint was laid upon the wild and extravagant conduct of their inmates. For a time, the Benedictine order became extremely popular, and swallowed up all others; but luxury and licentiousness gradually invaded even the convents of Benedict.

During the eighth and ninth centuries, the monks rose to the highest veneration. Even princes sought admittance to their cloisters, and the wealth of the great was poured into their treasuries. In such estimation were the monks held, that they were selected to occupy the highest offices of state. Abbots and monks filled the palaces of kings, and were even placed at the head of armies.

The tenth century gave rise to a new order in France, by the name of the congregation of Clugni. For a season, the rules of reform which they adopted, and the sanctity which they assumed, gave them a high name. But licentiousness and debauchery, the natural result of a life of ease and luxury, soon sunk them into utter contempt.

During the eleventh and twelfth centuries, flourished the orders of the Cisterians and Carthusians. The thirteenth gave birth to an order widely different from any which before existed. This was the order of Mendicants, instituted by Innocent III. They were taught to condemn wealth, and obtained their living only by charity. This order became extremely popular, and numbered its thousands, who were spread over all Europe.

In the thirteenth century, from this order, under the auspices of Gregory, arose four others—the Dominicans, the Franciscans, the Carmelites, and the hermits of St. Augustine. The two first of these were much more respectable than the latter, and for three centuries governed the councils of Europe. They filled the most important offices in church and state, and gave to the papal power an influence and authority, scarcely credible.

28. Constantius being an Arian, favored that cause, from the time of his accession, at the death of Constantine, A. D. 337, to his own death, in the year 361. During this long reign, Arianism maintained the ascendancy, while the friends of the opposite faith suffered the most bitter persecution. During the reign of this prince, Athanasius, who had been recalled from banishment, was again exiled, and again recalled; but was obliged to secrete himself from his persecutors, with some monks, in a desert.

The state of the Church at this time, was gloomy. The scriptures were no longer the sole standard of Christian faith. What was orthodox, and what was heterodox, was to be determined only by fathers and councils. Ministers had departed from the simplicity of Christian doctrine and manners; avarice and ambition ruled; temporal grandeur, high preferment and large revenues, were the ruling passion.

As either party gained the advantage, it treated the other with severity. The Arians, however, being generally in power, the orthodox experienced almost uninterrupted oppression.

In 349, Constantius was influenced to recal Athanasius, and to restore him to his office at Alexandria. To his enemies, no measures could have been more undesirable; and it was the signal to rise up against him, in bitter accusations. Athanasius was obliged to flee before the storm, and take shelter in the obscurity of a desert. The blast fell upon the friends whom he had left behind; some of whom were banished; some loaded with chains, and imprisoned; and others scourged to death.

In respect to the Arians, it is impossible, for a moment, to justify them. No circumstances can exist for measures so violent, as those which they adopted; but then, let it be remembered, that the orthodox were not much less violent, when they possessed the power. Athanasius, who was at the head of the orthodox party, was a man of ardent temperament, and aspiring views. His speculative views of the doctrines of the Scriptures, appear in general to have been correct; but he cannot be exempted from the charge of sometimes oppressing his opponents, when he had the opportunity.

It may be added in respect to the Arians, that, at length, divisions among them caused them to separate into numerous sects. Hence we read of semi-arians, actians, eunomians, and many others; of whom it is only necessary to say, that they assisted to distract the Christian world, while they existed, and to show how discordant human beings may become.

29. Constantius, dying in the year 361, was followed in the administration of affairs by his nephew Julian, commonly called the Apostate. This prince had been instructed in the principles of Christianity; but having early imbibed a partiality for the pagan worship, that system was placed upon an equal footing with Christianity, during his reign.

On his accession, Julian immediately ordered such heathen temples as had been shut, to be opened; and many which had been demolished, to be rebuilt. The laws against idolatry were repealed; pagan priests were honored; and pagan worship was favored. On the other hand, Christians became the objects of ridicule; their schools were closed; their privileges abridged; their clergy impoverished. Open persecution was indeed prohibited; but, by every other means, were the followers of the Redeemer humbled and oppressed. By way of reproach, Julian always called the Saviour the *Galilean*. In a war with the Persians, he was mortally wounded, by a lance. As he was expiring, he is said to have filled his hand with blood, and indignantly casting it into the air, to have exclaimed, "*O Galilean! thou hast conquered.*"

It was during the reign of this prince, and under his auspices, that the Temple of Jerusalem was attempted to be rebuilt by the Jews, who from all the provinces of the empire repaired to the holy city. Great preparations were made, and on the commencement of the work, spades and pick-axes of silver were provided; and the dirt and rubbish were transported in mantles of silk and purple. But an insulted providence poured its wrath upon this work of impiety;—the workmen were scorched by flames, which issued from the earth, and drove them from their mad design.

30. About this time, may be noticed a decided increase of the power and influence of the Bishop of Rome, who was considered the first in rank, and distinguished by a sort of pre-eminence over all other bishops.

He surpassed all his brethren, in the magnificence and splendor of the Church,

over which he presided; in the riches of his revenues and possessions; in the number and variety of his ministers; in his credit with the people; and in his sumptuous and splendid manner of living. This led Prætextatus, an heathen, who was magistrate of the city, to say, "*Make me bishop of Rome, and I'll be a Christian too!*"

31. After a reign of twenty-two months, Julian was slain by the hand of a common soldier, and was succeeded in the year 363, by Jovian, one of the officers of his army. Under this prince, Christianity once more triumphed over paganism, and orthodoxy over Arianism.

"Under his reign," says Gibbon, "Christianity obtained an easy and lasting victory. In many cities the heathen temples were shut, or entirely deserted. The edicts of Julian in favor of paganism were abolished; and the system sunk irrecoverably in the dark." Jovian, however, declared his abhorrence of contention, and allowed such as pleased to exercise with freedom the ceremonies of the ancient worship.

32. In the year 364, Jovian, having deceased, was succeeded by two brothers, Valentinian and Valens, of whom the former patronized the orthodox; the latter, the Arians. In 375, Valentinian died; upon which Valens, becoming sole monarch, was prevailed upon to persecute, with much cruelty, the orthodox party.

Of these princes, Gibbon says, "that they invariably retained in their exalted station, the chaste and temperate simplicity which had adorned their private life; and under them the reign of the pleasures of a court, never cost the people a blush or a sigh. Though illiterate themselves, they patronized learning; they planned a course of instruction for every city in the empire, and handsomely endowed several academies."

But in respect to *religion*, their conduct was far from being commendable. Valens, particularly, persecuted all who differed from him. A single act will serve as an example of his cruelty. A company of eighty ecclesiastics, who had refused to subscribe to the Arian faith, were ordered into banishment. Being placed on board a vessel, provided to carry them away, as they were sailing out of the harbor, the vessel was set on fire, and the whole company were left to be consumed. Cruelty like this marked the whole of his reign.

33. After a long life of labor and numerous sufferings, Athanasius died, in the year 373.

Under the reign of Constantius, it has already been observed, Athanasius was compelled to seek safety in retreat. During the reign of Julian, he once visited his people, but returned to his retreat. On the accession of Jovian, he again appeared at Alexandria, and by that prince was confirmed in his office. From this time to his death, little is recorded of him, which we need relate. He has left a character, high in point of purity of intention, but in his encouragement of monkish superstition, he cannot be commended.

34. After a reign of fourteen years, Valens lost his life in a battle with the Goths, A. D. 378, and was succeeded by Gratian, the son of Valentinian. Soon after his accession, he asso-

ciated the great Theodosius with him in the government. Both these emperors espoused the cause of Christianity against paganism, and orthodoxy against Arianism.

The measures adopted by Theodosius were such as to drive Arians from their churches, and subject them to many grievous calamities. Mistaking the spirit of the Gospel, he attempted to enforce its reception by the arm of power, rather than by the voice of reason.

35. In the year 383, Theodosius summoned a council at Constantinople, consisting of nearly two hundred bishops, with a design to confirm the Nicene creed.

This council accordingly decreed that the Nicene creed should be the standard of orthodoxy, and that all heresies should be condemned. In accordance with this decision, the emperor soon after issued two edicts, by both of which the holding of meetings either public or private was forbidden to all heretics, under the severest penalties.

In the year 390, he issued a still severer edict; aimed as a death blow to paganism. According to this edict, all his subjects were prohibited to worship any inanimate idol, by the sacrifice of any victim, on pain of death.

This edict was so rigidly enforced, that paganism declined apace. "So rapid and yet so gentle was the fall of it," says Gibbon, "that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were no longer visible to the eye of the legislator."

36. We must here anticipate a few years, and speak of *Pelagianism*, which began to be propagated about the year 404, 405. The author of this system, was one Pelagius, a Briton, from whom it received its name. Its grand feature was a denial of the depravity of the human heart, or the necessity of the influences of the Spirit, in man's regeneration.

Besides these opinions, Pelagius maintained, that the human will is as much inclined to good as to evil, and that good works constitute the meritorious cause of salvation.

Pelagius was considerably advanced in years, before he began to propagate his opinions. His first attempt was made at Rome, but meeting with opposition, he removed to Carthage, in Africa, where he openly raised his standard. He was a man of irreproachable morals, and of deep subtilty. These circumstances gave him great influence, especially among the young and inexperienced. In the propagation of his system, he was assisted by one Cælestius, an Irish monk.

For a time, the success of Pelagius was great. But the system found a powerful opponent, in the famous Augustine, bishop of Hippo, in Africa. This father opposed, in a manner the most satisfactory, the unscriptural character of the system, and the direct tendency of it to subvert the grand doctrines of the Gospel, and to render the cross of Christ of no effect. The controversy, however, for a time distracted the Christian world. Council after council assembled, and the most opposite decrees were passed at different times in relation to the system of Pelagius. In the year 412, Cælestius was condemned as a heretic; this was followed in 420, by a condemnation of the system on the part of the emperor, and Pelagianism was suppressed throughout the empire.

In the year 431, Pelagianism was again brought forward, in an altered and softened

form, by John Cassian, a monk, of Marseilles. To this latter system was given the name of Semi-Pelagianism. It consisted in an attempt to pursue a middle course between the doctrines of Pelagius and Augustine. It is necessary, however, only to add, that the system thus new modeled, was again attacked by Augustine, assisted by Hilary, a distinguished priest, and Prosper, a layman; and by these champions, its inconsistencies and anti-scriptural character were sufficiently exposed.

37. The emperor Theodosius died in the year 395, and was succeeded by his two sons, Arcadius and Honorius, the former of whom presided at Constantinople, as emperor of the east; the latter chose Ravenna as the seat of his court, in preference to Rome, and presided over the west.

Of the state of the Church, during the reign of these two emperors, and, for a long period following, we have nothing pleasant to record. Honorius, following the steps of his father, protected the external state of the Church, and did something towards extirpating the remains of idolatry and supporting orthodoxy in opposition to existing heresies. But a great increase of superstition, polemical subtilty and monasticism marked these times, both in the east and west. A constant struggle existed among the clergy for dignity, power and wealth, and great exertions were put forth to maintain the supremacy of the Catholic Church.

38. Some time previous to this date, but now more particularly, important changes began to take place in the Roman empire, which considerably affected the visible kingdom of the Redeemer. These changes were caused by numerous barbarous tribes, inhabiting the north of Europe, who attacking the Roman empire, in a course of years reduced it to a state of complete subjection, and divided its various provinces into several distinct governments and kingdoms.

These tribes consisted of the Goths, Huns, Franks, Alans, Suevi, Vandals, and various others. They were extremely barbarous and illiterate, at the same time powerful and warlike. The incursions of these tribes into the empire, was at a time when it was least able to make effectual resistance. Both Honorius and Arcadius were weak princes. The Roman character was greatly sunk. Their lofty and daring spirit was gone. The empire had for years groaned under its unwieldy bulk; and only by the most vigorous efforts had it been kept from crumbling to ruins. With Theodosius, expired the last of the successors of Augustus and Constantine, who appeared in the field of battle at the head of their armies, and whose authority was acknowledged throughout the empire. Such being the state of things, it is not strange that the northern tribes should have seized the opportunity to invade the empire; nor that their effort at subjugation should have been crowned with success. Still less singular is it, that the Church of Christ should have suffered in a corresponding degree.

39. In the year 410, the imperial city of Rome was besieged and taken by Alaric, king of the Goths, who delivered it over to the licentious fury of his army. A scene of horror ensued, which is scarcely paralleled in the history of war. The plunder of the city was accomplished in six days; the streets were

deluged with the blood of murdered citizens, and some of the noblest edifices were razed to their foundation.

The city of Rome was at this time an object of admiration. Its inhabitants were estimated at twelve hundred thousand. Its houses were but little short of fifty thousand; seventeen hundred and eighty of which were similar in grandeur and extent to the palaces of princes. Every thing bespoke wealth and luxury. The market, the race courses, the temples, the fountains, the porticoes, the shady groves, unitedly combined to add surpassing splendor to the spot.

Two years before the surrender of the city, Alaric had laid siege to it, and had received from the proud and insolent Romans, as the price of his retreat from the walls, five thousand pounds of gold, thirty thousand pounds of silver, and an incredible quantity of other valuable articles.

In the following year, he again appeared before the city; and took possession of the port of Ostia, one of the boldest and most stupendous works of Roman magnificence. He had demanded the surrender of the city, and was only prevented from razing it to its foundation, by the consent of the senate to remove the unworthy Honorius from the throne of the Cæsars, and to place Attalus, the tool of the Gothic conqueror, in his place.

But the doom of the city was not far distant. In 410, Alaric once more appeared under the walls of the capital. Through the treachery of the Roman guard, one of the gates was silently opened, and the inhabitants were awakened at midnight, by the sound of the Gothic trumpet. Alaric and his bands entered in triumph, and spread desolation through the streets. Thus, this proud city, which had subdued a great part of the world; which, during a period of 619 years, had never been violated by the presence of a foreign enemy, was itself called to surrender to the arms of a rude and revengeful Goth.

40. From this period, the barbarians continued their ravages, until 476, which is commonly assigned as marking the total extinction of the western part of the Roman empire. Of the tribes, which had been accessory to this result, the Visigoths took possession of Spain; the Franks of Gaul; the Saxons of England; the Huns of Pannonia; the Ostrogoths of Italy, and the adjacent provinces.

These conquests effected an almost entire change in the state of Europe. New governments, laws, languages; new manners, customs, dresses; new names and countries prevailed. It is doubtless to be lamented, that this revolution was the work of nations so little enlightened by science, or polished by civilization; for the laws of the Romans, imperfect as they were, were the best which human wisdom had devised; and in arts they far surpassed the nations to which they now became subjected.

41. Although the barbarians were idolaters, yet upon the conquest of the Roman empire, they generally, though at different periods, conformed themselves to the religious institutions of the nations among whom they settled. They generally adopted the Arian system, and hence the advocates of the Nicene creed met with bitter persecution.

It has already been observed that religion, in its established form, was at this time

but little removed from the superstition and idolatry of the ancient heathen. There were, indeed, pious individuals—some who maintained the primitive faith and manners—but the mass of professors, and even of the clergy, had shamefully departed from the spirit of the Gospel.

To nothing, but the controlling Providence of God, can we attribute the condescension of these barbarous tribes to renounce idolatry, and become nominal Christians. Had they pleased, it would seem that they might easily have exterminated Christianity from the earth. But Divine Providence saw fit to order otherwise; and though for years, *as nations*, they were scarcely to be accounted Christian; the religion which they adopted, at length softened their manners, and refined their morals.

42. Of the kingdoms into which the Roman empire was divided, that of the Franks in Gaul was one. Of this nation, Clovis was king. In the year 496, he was converted to Christianity; and, together with three thousand of his army, was baptized at Rheims, and received into the Church.

The wife of Clovis was Clotilda, a niece of the king of Burgundy. The Burgundians had already embraced Christianity; and although they professed the Arian faith, Clotilda was attached to the Nicene creed. She had laboured to convert her husband to Christianity, but without success. During a battle, which he fought with the Alemani, finding the Franks giving ground, and victory crowning the standard of his foe; he implored, it is said, the assistance of Christ; and solemnly engaged to worship him as God, if he rendered him victorious over his enemies.

The battle now went on, and Clovis was conqueror. Faithful to his promise, he was baptized at Rheims, the year after. The real conversion of Clovis has little credit attached to it; but his external reformation served to comfort the friends of religion, and particularly the advocates of the Nicene creed. The conversion of Clovis, it may be added, is considered by the learned as the origin of the title of *Most Christian Majesty*, which has so long been adopted by the kings of France.

43. The year 432 was distinguished for the successful introduction of Christianity into Ireland by Patrick; who, on account of his labors in that country, has been deservedly entitled "the apostle of the Irish, and the father of the Hibernian Church."

Efforts had previously been made to diffuse the light of Christianity among the Irish, under the auspices of Celestius, bishop of Rome. He had employed Palladius for that purpose; but his mission appears to have been attended with little success. Patrick succeeded Palladius in his labours. The former was a Scot by birth, but being taken prisoner, in a war in which the British isles were involved, he was carried to Ireland, where he devoted himself with much zeal to the conversion of the people. He founded the archbishoprick of Armagh. He died at an advanced age in the year 460.

44. Under the auspices of Gregory the Great, the Roman pontiff, Christianity was introduced into England, in the year 497; at which time Austin, with 40 monks, was sent into that country, and began the conversion of the inhabitants.

The knowledge of Christianity existed at this time in England, and appears to have been introduced about the time of the Apostles. But at no period could it be

said that the country was Christian. The light of Christianity here and there, in some confined circles, shot through the surrounding darkness ; but it was only sufficient to show how thick that darkness was. Indeed, Christianity appears to have been nearly exterminated by the Saxons, Angles, and other tribes, who conquered the country. The idolatries of these tribes reigned through the country for the space of 150 years; and to such gods as the Sun, Moon, Thuth, Odin, Thor, Frigga, and Surtur, from which the English derived their names of the week, their homage was paid.

The honour of breaking up this established idolatry, and of spreading the Gospel in England, was reserved for Austin, under the patronage of Gregory. Gregory, previously to his election to the pontificate, was one day walking in the market place at Rome, and seeing several youth of handsome appearance exposed to sale, he inquired whence they were? Being informed that they were pagans from Britain, his pity was greatly excited.

Soon after, he offered himself to the ruling bishop, and requested to be sent as a missionary to the island; but his request was denied. On his election to the see of Rome, he remembered his former interest in Britain, and soon after sent Austin, with a company of monks, to convert the nation.

Providence smiled upon the attempt. Ethelbert was at this time king of Kent, by whose queen Bertha, a pious descendant of the house of Clovis, the missionaries were kindly received. The king soon became a convert, and a few years after this event, the people were generally, at least nominal Christians.

45. Notice has already been taken (Sec. 30,) of the gradual increase of the influence and authority of the Bishop of Rome over all his brethren. But it was reserved to the year 606 to complete the triumphs of the Roman Pontiff, and to place him at the head of the Ecclesiastical world. At this time, the emperor Phocas conferred on Boniface III, the successor of Gregory the Great, the title of *universal bishop*.

As early as 588, John, of Constantinople, called the Faster, assumed the title of Universal Bishop; and the title was confirmed by a council, at that time in session, in that city. The successor of John assumed the same proud title. Gregory the great, contemporaneous with the successor of John, took great umbrage at the boldness of the bishop of Constantinople, in assuming a title, which in point of precedence belonged to the bishop of Rome; but which his conscience would not permit him to take. Gregory died in the year 604, and was succeeded by Boniface III. This latter prelate had no scruple in accepting the title; nay he sought it of the emperor Phocas, with the privilege of transmitting it to his successors. The profligate emperor, to gratify the inordinate ambition of this court-sycophant, deprived the bishop of Constantinople of the title, and conferred it upon Boniface; at the same time declaring the *Church of Rome to be the head of all other Churches*.

#### DISTINGUISHED CHARACTERS IN PERIOD IV.

1. *Donatus*, a bishop of Numidia, author of the schism of the Donatists.

2. *Lactantius*, the most eloquent Latin writer in the 4th century; he exposed the absurdity of the pagan superstitions.

3. *Eusebius Pamphilus*, bishop of Cesarea, author of an ecclesiastical history, and a life of Constantine.

4. *Arius*, a presbyter in the church of Alexandria; author of the "Arian Controversy."

5. *Athanasius*, patriarch of Alexandria, the firm and powerful opponent of Arianism.

6. *Anthony*, the hermit, considered the father of the monastic institutions.

7. *Basil*, surnamed the Great, bishop of Cesarea, an eminent controversialist.

8. *Hilary*, bishop of Poitiers, a Latin writer, distinguished for writing 12 books in support of the doctrine of the Trinity.

9. *Ambrose*, bishop of Milan, a man of extensive learning, and distinguished for his zeal in the cause of Christianity.

10. *Jerome*, a monk of Palestine, author of a translation of the Bible, known by the name of the "Latin Vulgate."

11. *Augustine*, bishop of Hippo, in Africa, who, by his writings and example, became one of the most distinguished ornaments of the Christian Church.

12. *John Chrysostom*, bishop of Constantinople, one of the most able and eloquent preachers that have adorned the Church.

13. *Pelagius*, a Briton, author of "Pelagianism."

1. *Donatus*, Sec. 13.

2. *Lactantius* is said to have been born in Africa, or, according to others, in Italy. He studied rhetoric in Africa with so much reputation, that Constantine appointed him tutor to his son Crispus. This brought him to court; but even here he often suffered for the necessities of life. He was the most eloquent of all the Latin ecclesiastical writers. His style so nearly resembled that of Cicero, that he is generally distinguished by the title of "the Christian Cicero." His "Divine Institutions," composed about the year 320, in defence of Christianity, is the principal work, which has been transmitted to us.

3. *Eusebius Pamphilus* was born in Palestine, about the year 267, where he was educated. Near the year 313, he was elected bishop of Cesarea. He bore a considerable share in the contest relating to Arius, whose cause he at first defended, under a persuasion that he was persecuted.

He was honoured with very particular marks of Constantine's esteem; often receiving letters from the emperor, and being frequently invited to his table. He wrote several important works, among which was an Ecclesiastical History, from the commencement of the Christian era to the death of Licinius, A. D. 323.

Eusebius died in the year 338 or 340; leaving behind him a high reputation for learning. There were none among the Greek writers who had read so much; but he never applied himself to the polishing of his works, and was very negligent of his diction.

4. *Arius*, Sec. 15, and onward.

5. *Athanasius* was born at Alexandria, of heathen parents; but was early taken

under the patronage of Alexander, bishop of that city, by whom he was liberally educated, and afterwards ordained a deacon. When Alexander attended the council of Nice, he took Athanasius with him, where he distinguished himself as an able opponent of Arius and his doctrine. On the death of his patron, A. D. 326, he was appointed to fill his place, at the early age of 28 years.

Arius being persuaded to subscribe to the Nicene creed, Athanasius was required by the emperor to readmit him to communion; but resolutely refusing, he was banished into France. A variety of fortune from this time followed him, being recalled and again exiled. Athanasius, however, at length died in peace, in the year 373, having been bishop 46 years. See Sec. 19, 21, 28.

6. *Anthony*, Sec. 27.

7. *Basil* was born at Cæsarea, in Cappadocia, in the year 226. He received the rudiments of his education under his father, and afterwards studied at Antioch, Constantinople and Athens. His improvement in all kinds of learning was exceedingly rapid. For a time, after his conversion, he sought seclusion, where he employed himself chiefly in devotional exercises.

On the death of Eusebius, bishop of Cæsarea, in 370, he was chosen to fill his place. In this situation, he suffered many evils from enemies, especially from the advocates of Arianism; but he was greatly distinguished for his patience, meekness and piety. At his death, so much was he valued by his flock, that they crowded about his house, with many expressions of sorrow. He breathed his last A. D. 379, with the pious ejaculation—"Into thy hands, I commit my spirit."

8. *Hilary* was a native of Poitiers, in France, though the time of his birth is uncertain. He was converted to Christianity late in life, and in the year 355 was made bishop of his native town. He was distinguished for his attachment to the Gospel in its simplicity, and shewed himself to be a man of penetration and genius. He openly enlisted himself against the Arians; but, through their address, the emperor Constantine was persuaded to banish him to Phrygia, where he resided several years; during which time he composed his twelve books on the Trinity, which have been much admired by Trinitarians. He was afterwards restored to liberty; and such was his influence and endeavours, that it was said that France was freed from Arianism by Hilary alone. His death occurred in 367.

9. *Ambrose* was born in Gaul, about the year 333. A singular story, though probably untrue, is told of him; viz. that while he was an infant, lying in his cradle, a swarm of bees came and settled upon his mouth. From this, it was superstitiously presaged, that he would be distinguished for his eloquence. He proved to be thus distinguished, and was appointed governor of several provinces. He settled at Milan. In the year 374, the bishop of that place dying, a great contest arose between the Catholics and Arians, concerning his successor. Ambrose thought it his duty, as governor, to go to the church, in order to compose the tumult. On addressing the multitude, they with one voice exclaimed "Let Ambrose be bishop."

Thus forced to yield to the wishes of the people, he was baptized and ordained. He died at Milan, in the year 397, leaving behind him several works on religious subjects. As a writer, he was concise, and full of turns of wit; his terms are well chosen, his expressions noble, and he diversifies his subject with great copiousness of thought and language. Yet he was wanting in accuracy and order. The hymn "*Te Deum*," is attributed to him.

10. *Jerome* was born of Christian parents at Strido, near Pannonia. His father, who was a man of rank, took the greatest care of his education, and furnished him with every facility for the acquisition of learning. Being placed at Rome, he had

masters in rhetoric, Hebrew, and in divinity, who conducted him through all parts of learning, sacred and profane.

Having finished his education, he spent some time in travelling; and, at length, penetrated into Syria, where finding a place of seclusion congenial to his wishes, he devoted four years to the critical study of the Scriptures.

His health becoming impaired, he left his retirement, visiting Constantinople, and afterwards Rome; at which latter place he composed several works. In 385, he determined to retire from the world, and persuaded several persons to accompany him to the east. At length, he settled at Bethlehem, a town near Jerusalem, where he continued to live in a monastery till his death, in 420, having attained to the uncommon age of 90.

The writings of Jerome were voluminous. He translated the whole Bible into Latin, which was afterwards exclusively adopted by the Roman church. By his writings, he contributed to the growth of superstition, yet of all the Latin fathers, he was the most able in unfolding the Scriptures.

11. *Augustine* was born in Africa, in the year 354. His parentage was humble, but his mother was distinguished for her exemplary virtue. His father, designing him for some of the learned professions, placed him at school; but such was his vicious make, that he neglected study for gaming and public shows, and invented a thousand false stories to escape the rod, with which he was, however, severely chastised.

His father, sometime after, sent him to Carthage, to pursue his studies. Here, he acquired a taste for reading, and especially for rhetoric, in which latter accomplishment he soon became distinguished; and, on his return to his native place, gave lectures on that subject, with high reputation. But he had now become a heretic, and continued to follow his vicious course of life.

Some time after, he left home with a determination to visit Rome. The prayers of a pious mother followed him, although he had left her without acquainting her with his design. On his arrival at Milan, he visited Ambrose, and attended his preaching. The sermons of this pious man made a deep impression upon his mind, and he became a Catholic in 384.

His real conversion occurred not long after; and he became one of the most sincere and ardent Christians of his time. In 391, he was elected bishop of Hippo. From this date, he set himself for the defence of the gospel, and became the admiration of the Christian world. From his writings was formed a body of theology, which for centuries after, was the guide of those who desired to shun the errors of popery, and walk in the truth. His death occurred in the year 430, at the age of 76.

12. *John Chrysostom* was born at Antioch, of a noble family, about the year 354. His education was entrusted to the care of his mother, who strictly attended to it, and while yet quite young, he was disposed to favor Christianity.

At an early age, he formed the resolution of adopting a monastic life; and in the year 374, he betook himself to the neighboring mountains, where he lived four years, with an ancient hermit; after which he retired to a still more secluded place, where he spent two years more in a cave; till, at length, worn out with watchings, fastings, and other severities, he was forced to return to Antioch.

Sometime after, such was his reputation, that he was called to preside as bishop at Constantinople; he began immediately to attempt a reformation in his diocese. This gave great displeasure to the clergy, and the more wealthy part of the community, through whose influence Chrysostom was seized, by order of the emperor, and exiled to a port on the Black Sea. But such was the tumult excited by this measure, that the emperor judged it advisable to recall him, and restore him to his bishopric.

No sooner, however, was Chrysostom once more established in his office, than his customary zeal began to display itself, of which his enemies taking advantage, again procured his banishment to Cucusus, a wild and inhospitable place in Armenia. And not yet satisfied, some time after, they prevailed upon the emperor to send him to Pictyus, a more distant region on the borders of the Black Sea.

On his way to this latter place, from the fatigue of travelling, and the hard usage he met with from the soldiers, he fell into a violent fever, and died in a few hours. His death occurred in the year 407.

Chrysostom was one of the ablest preachers, that have adorned the Christian Church. To strong powers of mind, and a lively imagination, he added fine powers of elocution, and hence commanded immense audiences. He was an able commentator on Paul's epistles. He was constitutionally ardent; prompted by a zeal, which perhaps was not sufficiently guided by judgment, he met with bitter persecution, which brought him to his grave.

13. *Pelagius*. Sec. 36.



*Mahomet propagating his Religion.*

## PERIOD V.

THE PERIOD OF THE RISE OF THE MAHOMETAN IMPOSTURE WILL EXTEND FROM THE ESTABLISHMENT OF THE SUPREMACY OF THE ROMAN PONTIFFS, A. D. 606, TO THE FIRST CRUSADE, A. D. 1095.

1. The establishment of the supremacy of the Roman pontiffs, in the year 606, with an account of which our last period concluded, forms an important era in the history of the Church ; and indeed of the world ; as it laid the foundation of a power, which in its exercise was more commanding, and more extensive, than any temporal prince ever enjoyed.

For the space of five centuries, this power was gradually rising to the point, at which we now contemplate it. In the time of Constantine, as already noticed, (Period 4, Sec. 25,) the bishops of Rome, Antioch, Alexandria, and Constantinople, were by Constantine placed at the head of all their brethren. At a later period, (Sec. 30,) this pre-eminence centered chiefly in the bishop of Rome, although the point was warmly contested by the bishop of Constantinople. At length, however, (Sec. 45,) the Roman pontiff accomplished his purpose, and at the hands of Phocas, received the title of universal bishop.

This is the date of the establishment of the papal power. But this was not the pe-

riod of its full growth. From this time, this power continued to acquire strength, and to extend its influence, until, in temporal dominion, the pope of Rome held an enviable rank among the potentates of the earth; and as a spiritual power, received the homage of nearly the whole world.

The rise of such a power was the subject of prophecy, centuries before. Daniel, who flourished about the year 606 B. C. clearly predicted (Chap. 7,) the downfall and division of the Roman empire into ten kingdoms, which occurred about the year 476. (Period 4, Sec. 40.) These ten kingdoms were represented by ten horns. (Chap. 7, 24.) After the ten horns, another horn should arise, diverse from the rest. This is the papal power. And, says the prophet, "he shall speak great words against the Most High, and think to change times, and laws." Paul, also, describes this power, which he calls, the "man of sin," (2 Thess. 2,) "the mystery of iniquity,"—"the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." Under the figure of a beast, John describes this power, (Rev. 13,) which should, "open his mouth in blasphemies against God—make war against the saints, and overcome them, and exercise power over all kindreds, and tongues, and nations." In another chapter (17,) he represents the same power, under the figure of a woman, upon whose forehead was written—MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATION OF THE EARTH."

*Observation.* For the purpose of giving to the student a connected view of the subject, we shall briefly notice, the *facilities* presented to the Roman pontiff for extending his authority, and the *means* employed, by which that authority came to be exercised over nearly the whole world.

2. Three circumstances existing at this time, and continuing for several centuries, contributed to the increase and establishment of the papal power. These were the *ignorance*, the *superstition*, and the *corruption* of the world.

1. *Ignorance.* The incursions of the northern barbarians, (Per. iv. Sec. 38,) spread an intellectual famine throughout all Europe. The only men of learning were the monks, who seldom left their cloisters; and the only books were manuscripts, concealed in the libraries of the monasteries. Not only were the common people ignorant of the art of reading; but this ignorance extensively pertained to the clergy. Many of the latter could scarcely spell out the Apostles' creed; and even some of the bishops were unable to compose a sermon.

2. *Superstition.* The universal reign of superstition, contributed to the same results. The spiritual views of religion of primitive times—the simplicity which had marked the order of the ancient worship, were no more. In their room, an unmeaning round of rites, ceremonies and festivals, were introduced; and in the observance of these, the distinguishing doctrines of the gospel, and the religion of the heart, were effectually lost sight of. The common people were taught to revere the clergy, with idolatrous veneration. More was thought of an image of the Virgin Mary, than of the Son of God; and greater virtue was attributed to a finger, or a bone of an Apostle, than to the sincerest prayer of faith. Upon this superstition the popes fastened; they increased it by every means in their power, and made it instrumental in extending their lordly power.

3. *Corruption.* But the universal corruption of the world accelerated the triumphs of the papal throne, more than all other means. If piety existed, it was confined to few, and to nations remote from Rome. Even a cold morality was scarcely inculcated. Holiness of heart, and the practice of the Christian virtues, were seldom

named. Vice and falsehood characterized the times. The worship of images, the possession of relics, the contribution of money to the treasuries of the Roman pontiff, were urged, as insuring a passport to heavenly felicity.

3. We shall next speak of the *means* employed by the papal power to extend its influence. We notice *first*, the *preference given to human compositions over the Bible*.

The art of printing was, for a long time, yet unknown. Copies of the scriptures were scarce, and so valuable, that a single copy was worth the price of a house. The ignorance of the common people was, therefore, in a measure unavoidable. The popes and the clergy were willing it should be so. Taking advantage of this ignorance, they palmed upon the people such opinions of the fathers, and such decrees of councils, as suited their purpose; and stamped them with the authority of God. In this way, the Bible was neglected; its voice was unheard; and upon the strength of human opinions and human decrees, the papal power extended its ghostly authority.

4. A *second* means employed to extend the authority of the papal power, consisted in *efforts, under the patronage of the Roman pontiffs, to convert the heathen*.

Aware of the importance of first raising the standard of the cross, under the auspices of papal authority, the popes were ready to embrace every opportunity to send forth missionaries, attached to their cause. Hence, many heathen nations were visited, and efforts made to spread the knowledge of Christianity; at the same time care was exercised to send only such as were deeply imbued with the spirit of the Roman hierarchy. Never were men more faithful in any cause. They taught the heathen to look upon the Roman pontiff as their spiritual father, and to bow to his authority, as the vicegerent of God on earth. Where reason failed to accomplish their purposes, resort was had to force. Many were the instances, and among them may be mentioned the Pomeranians, the Slavonians, and the Finlanders, in which baptism was administered, at the point of the sword.

5. A *third* means employed, was the *introduction of the worship of images*.

The introduction of images into places of Christian worship, dates its origin soon after the time of Constantine the great; but, like many other superstitious practices, it made its way by slow and imperceptible degrees. There were those who strongly remonstrated against the practice; but their opposition was ineffectual. The passion increased, and being fostered by the Roman pontiffs and their servants, it strongly tended to divert the minds of the people from the great objects of faith and worship, presented in the scriptures; and gave increasing power to the papal throne, over the wandering and darkened minds of the multitude.

6. A *fourth* means employed to increase and strengthen the papal power, was the *influence of monkery, which was enlisted in the cause*.

The rise and progress of monkery has already been unfolded. (Period 4, Sec. 27.) With scarcely an exception, the institutions of monkery were on the side of the papal power, and with sedulous care did the Roman pontiffs foster these institutions, that they might further the objects of their ambition. The monks were faithful to their master's cause. Every project started by the popes, received their sanction; and the severest denunciations were poured forth from the convents, against those who should call in question the wisdom of the papal throne.

7. A *fifth* means employed, was the *sanction given by the popes to the passion for the relics of saints, which about the ninth century reached an extraordinary height.*

Such was the zeal inspired on this subject, that many, even in eminent stations, made long pilgrimages, to obtain some relic of the primitive saints. Judea was ransacked. The bodies of the Apostles and Martyrs are said to have been dug up, and great quantities of bones were brought into Italy, and sold at enormous prices. Even clothes were exhibited, which were declared to be those in which Christ was wrapped, in infancy; pieces of his manger were carried about; parts of his cross—the spear which pierced his side—the bread which he broke at the last supper—and to wind up the whole, vials were preserved, which, it was said, contained the milk of the mother of Christ, and even the Saviour's blood.

From adoring the relic, the multitude passed to adore the spirit of the saint. Seizing upon this love of idolatry, the Roman Pontiffs issued their commands, that no saint should be worshipped, except such as had been canonized by them. This at once invested them with an enormous power. They made saints of whom they pleased, and the people were taught to regard these saints as their protectors—as having power to avert dangers—to heal maladies—to prepare the soul for heaven. By these means, the Son of God was kept from view; and the deluded multitude made to feel, that the power of health, of life, and salvation emanated from Rome.

8. A *sixth* means employed, was the sale of *absolution and indulgencies.*

The Roman Pontiff, as the viceregent of God on earth, claimed to have power not only to *pardon* sins, but also to grant permission to *commit* sin. A doctrine so accordant with the corrupt state of manners and morals, which for centuries prevailed, was received with implicit faith. The murderer, the assassin, the adulterer, needed now only to pay the prescribed fee, and his sins would be blotted out; those who wished to commit these crimes, in like manner, needed but to open their purses, to receive a plenary indulgence. The consequence of this sale of pardon, was a vast increase of the revenues of the Roman pontiffs, and nearly an absolute controul over the minds of the millions who adhered to the Roman faith.

9. A *seventh* means employed was the invention of the *doctrine of purgatory, or a state of temporary punishment after death.*

This was a powerful engine, and most effectually was it used, for the purpose of enriching and aggrandizing the Roman hierarchy. From this purgatory, and the miseries pertaining to it, the people were taught that souls might be released, if prayers and masses in sufficient number, and from the proper sources, were offered up. Hence, the richest gifts were bestowed upon the Church, by the surviving friends of those for whom the benefit was sought; and the dying transgressor readily parted with his possessions to secure it.

10. An *eighth* means employed, and, perhaps, by far the most efficient of all, was the *establishment of the Inquisition.*

The Inquisition dates its origin in the 13th century. It originated in an attempt to crush some persons in Gaul, (now France,) who had ventured to question the authority of the Roman pontiffs. In the year 1204, Innocent III. sent inquisitors, as they were called, headed by one Dominic, into Gaul, to execute his wrath upon persons, who had dared to speak in opposition to the papal throne.

These inquisitors so effectually performed their embassy, that officers with similar power were appointed in every city. Hence rose the Inquisition, which in time became a tribunal by which nations were kept in awe, and in subjection to the papal dominion.

11. Such were some of the principal means employed by the papal power, during several centuries, to extend and confirm its authority. Never were means employed more efficiently, and never was a dominion more absolute than that of the Roman pontiffs.

12. The natural and necessary consequence of the system adopted, was the decline of pure religion. Doubtless there were individuals who held the faith in purity ; but to Rome and its idolatrous prescriptions, nearly the whole world paid its humble adorations.

13. But it is time to take a view of the principal subject of this period, viz. the *Rise of the Mahometan Imposture*. The author of this false religion was *Mahomet*, an Arabian, who was born at Mecca, a city of Arabia, in the year 569, or 570.

Mahomet was descended from illustrious ancestors ; although his parents were much reduced in the world. At an early age, he was deprived of these natural guardians, and the care of him devolved upon Abu Taleh, a distinguished uncle. While under his patronage, he accompanied several caravans into Syria, at different times, by which his knowledge of men was considerably extended.

At the age of 25, he entered into the service of Cadijah, a rich and noble widow of Mecca, whom soon after he married. By this alliance, he was raised from a humble sphere in life, to the station of his ancestors.

According to tradition, Mahomet was distinguished both for the beauty of his person, and the power of his eloquence, by which he was able to exercise great influence over the passions and affections of men. Towards the rich, he was always respectful ; to the poorest citizens of Mecca, he was kind and condescending.

The intellectual endowments of Mahomet were also distinguishing. His memory was capacious, and retentive ; his wit easy and social ; his imagination sublime ; his judgment clear, rapid, and decisive. Yet, with all these advantages, he was an illiterate barbarian ; and in his compositions, was obliged to depend upon the assistance of others.

14. From his earliest youth, Mahomet was addicted to religious contemplations ; and at a certain season every year, he used to retire to a cave, three miles from Mecca ; where, at length, he matured that religion, which he afterwards propagated, and which was destined to overspread some of the fairest portions of the globe.

The design of the Roman pontiffs was to corrupt Christianity ; that of Mahomet was to introduce another religion. His grand doctrine was, that there is only one God, and that Mahomet is his prophet. To please both Jews and Christians, he admitted that Moses and Christ were prophets ; but represented himself as superior to

them, and divinely commissioned to reform the religious system which they had established. Setting aside the Scriptures, he pretended to have received revelations from God ; which, with the assistance of an angel, he embodied in the *Koran*, the only sacred book of the Mahometans.

The religion of the Mahometans consists of two parts—*faith* and *practice*; of which the former is divided into *six* branches : Relief in God ; in his angels ; in the *Koran* ; in his prophets ; in the resurrection and final judgment ; and in God's absolute decrees. The points relating to practice are, prayer, with washings ; alms ; fasting ; pilgrimage to Mecca, and circumcision.

Of God and angels the Mahometans appear to have some just notions, although they attribute many unworthy employments to the latter. They admit that God has, in successive periods, communicated revelations to mankind by prophets ; but that with the *Koran*, revelation has closed. The time of the resurrection is a secret, belonging only to God. When Mahomet asked the angel Gabriel about it, he confessed his ignorance. As to the punishment of the wicked, Mahomet taught the existence of seven hells, each of which is designed for different classes of transgressors ; but all will at length be admitted to paradise, excepting such as reject the *Koran*. The heaven of the Mahometans is to consist of sensual enjoyments. They are to repose in groves, on the banks of pure streams of water ; to be clothed in robes of silk ; to feast from dishes of gold, and to drink of the choicest wines, &c.

In respect to the *duties* enjoined, Mahomet encouraged his followers to hope, that prayer will carry them half way to God ; fasting will bring them to the door of the divine palace, and alms will give them admittance. He also inculcated the duty of a pilgrimage to Mecca, as indispensable ; saying that he that should die without performing it, might as well die a Jew, or a Christian.

15. In the year 609, Mahomet, having matured his system, began to announce himself as a prophet of God, and to publish his religion. For several years, his efforts were confined to the walls of Mecca, and even here his success was small.

His first converts were his wife, his servant, his pupil and a friend. In process of time, ten of the most respectable citizens of Mecca were introduced to the private lessons of the prophet, and were won over to his faith. These were the only triumphs of his religion, for fourteen years.

16. In the year 622, a storm arising against him at Mecca, he fled to Medina, another city of Arabia. This flight is called by the Mahometans the *HEJIRA*, or more properly the *HEJRA*, and is regarded by them as their grand epoch. In this latter city, his success was greater. Several of the principal citizens heard the prophet, and joined his standard.

17. From the time of his establishment at Medina, he assumed not only the exercise of the office of a prophet ; but that, also, of a civil ruler ; and such was the success of his religion and his arms, that before his death, which occurred in the year 632, he was master of all Arabia.

At the expiration of six years, from his retirement into Medina, he could count fifteen hundred followers in arms, and in the field. From this period, his military standard was raised, and victory followed whithersoever he went. He fought in

person at nine battles ; and fifty enterprises of war were achieved in ten years by himself, or his lieutenants. The spoil taken was first collected into one common mass, when distribution was made. One fifth was reserved for charitable uses ; the remainder was shared in adequate portions by the soldiers. Allured by the hope of plunder, thousands flocked to his standard ; and were taught by the prophet to believe, that the reward of eternal glory would surely be the portion of such as were faithful to it. "A drop of blood," said he, "shed in the cause of God ; a night spent in arms, is of more avail than two months of fasting and prayer ; whoever falls in battle, *his* sins are forgiven ; at the day of judgment, his wounds shall be resplendent as vermillion, and as odoriferous as musk ; and the loss of his limbs shall be supplied by the wings of angels and cherubims."

In the year 628, he led his army against Chacabar, a city of Arab Jews, which was carried by storm. On entering it, he took up his quarters, at the house of Hareth, one of the principal inhabitants. Zeinab, a daughter of Hareth, wishing to make trial of his powers as a prophet, inserted a quantity of poison into a shoulder of mutton, which was served up at table. Bashar, a companion of Mahomet, had eaten but little of it, before he fell into convulsions, and died on the spot. Mahomet, by spitting out what he was eating, escaped for the time ; but he had taken so much of the poison, that he never recovered. Yet, he lived for the space of three years after, gradually wasting away, until, at length, A. D. 632, the poison brought his life to a close. His death, however, was hastened by a burning fever. He was buried at Medina, where he died.

The story of his relics being suspended in the air, by the power of load stone in an iron coffin, and that too at Mecca, instead of Medina, is an idle fabrication ; as his tomb at the latter place has been visited by millions of pilgrims, and from authentic accounts of travellers who have visited both these holy cities in disguise, we learn, that it is constructed of plain mason work, fixed without elevation upon the surface of the ground.

18. The death of Mahomet, for a time filled his followers with consternation ; but at length, gathering strength from their loss, they pushed their conquests ; and Syria, Persia, Egypt, and other countries, successively submitted to their arms. In the year 637, they reached Jerusalem, and the "Holy city" fell under their dominion.

In the succeeding century, 713, the Saracens, a name applied to the followers of Mahomet, but which was derived from a people, who inhabited the northwestern part of Arabia, passed from Africa into Spain, where they put an end to the kingdom of the Goths, which had existed 300 years. From Spain they advanced into France, designing the conquest of Europe, and the extermination of Christianity. Between Tours and Poitiers, their countless legions were met by an army, under the brave Charles Martel, and 370,000 of the Saracens were defeated and slain in a single day.

This was a severe blow to the enemy of the cross ; but, at a subsequent period, the arms of Mahomet were triumphant in several countries. Sicily, Sardinia, Corsica, and the maritime coast of Gaul, fell into their possession ; and even to the walls of Rome, they spread terror and dismay.

In the beginning of the 13th century arose the Ottomans, so called from Othman, their chief. They inhabited the northern border of the Caspian sea. These Ottomans, (afterwards called Turks,) were converted to the Mahometan faith by the Saracens. At a subsequent period, turning their arms against the Saracens, they hum-

bled that proud people, and subjugated such parts of Asia and Africa, as had submitted to the Mahometan faith.

Hajazet, the third sovereign in succession from Othman, conceived the plan of extending his victorious arms over Europe, and of blotting from existence the religion of the Gospel. Just as he was ready to fall upon Constantinople, Timur Beg, commonly called Tamerlane, the mighty emperor of the Tartars, fell upon him, with a million of men, and subdued him and his army under his power.

Tamerlane and his army professed the Mahometan faith. True to the principles of his religion, he employed the most inhuman severity towards Christians, whenever within his reach, of whom many by his orders suffered death in the most barbarous forms, while others were condemned to perpetual slavery.

From their defeat by Tamerlane, the Turks gradually recovered, and in the following century, 1453, during the reign of Constantine XII, Mahomet II, at the head of 30,000 Turks, besieged and took possession of Constantinople. From this time the Eastern Empire ceased to exist, and Constantinople has since continued the seat of the Turkish government.

At the present time, Mahometanism is spread over Turkey, Tartary, Arabia, Africa, Persia, and the dominions of the Great Mogul, and is thought to embrace about 100 millions. The Mahometans are divided into two principal sects, who differ concerning the right of succession to Mahomet. The *Sheichs* or *Shiites*, who are chiefly Persians; believe in *Ali*, the son-in-law of Mahomet, as his true successor, he being appointed to that office, by the impostor, on his death bed. The other sect called *Sonnites*, believe in *Abubeker*, the father-in-law of Mahomet, who by means of the army, was chosen his successor. The Sonnites inhabit East Persia, Arabia, Turkey, and Independent Tartary. A new and powerful sect has recently sprung up in Arabia, called *Wahabees*, who profess to be reformers.

19. The seventh century presents a considerable difference, between the east and the west, in respect to the state of the Church. In the east, the influences of divine grace seem to have been in a great measure withheld, and in respect to the prosperity of the Redeemer's kingdom, we have nothing cheering to record. Even in the west, superstition and vice were lamentably on the increase; but in some countries, particularly in England and France, true godliness shone for a considerable part of the century.

Milner observes, that during this century "there was a real effusion of the spirit in England; so that numbers were turned from idols to the living God. The pastors, first of the Roman, and afterwards of the British communion, laboured in the west with simplicity and success. Edwin, one of the British monarchs, with all his nobles, and very many of his subjects, was baptized. Towards the close of the century, however, the aspect of things was somewhat changed, and the faith and love of many grew cold."

From England, several missionaries were sent to the continent, and by their labours, some faint glimmerings of the Gospel were scattered through Germany, Bavaria, Friesland and Denmark. Among these, the famous Willebrod, an Anglo-Saxon, distinguished himself, by embarking with eleven colleagues for Bavaria and Friesland, which were the principal scenes of his labours.

20. During this century, the authority of the Roman pontiffs

was gradually increasing; a great degree of pomp and splendor marked their spiritual court, and things were rapidly tending to the maturity of the anti-christian power.

21. In the following century, about the year 727, the great controversy began between the Greek emperor and the bishop of Rome, respecting *image worship*. This is the date which Milner assigns for the beginning of the popedom, which from this time is to be regarded as antichrist indeed; for it set itself by temporal power to support false doctrine, and particularly that which deserves the name of *idolatry*.

The introduction of images into places of public worship, seems to have commenced at a considerably earlier period than this; but as yet no council had given its sanction to the practice, and many in the Church were strongly opposed to it. But, during the 7th century, the evil made a most rapid progress, and in the 8th arrived at its zenith. It did not, however, succeed without a struggle, and as the conflict ultimately issued, in bringing about two important events, viz. the schism between the Greek and Roman Churches, and the establishment of the pope as a temporal potentate, we shall briefly sketch the leading particulars of the controversy.

22. In the year 727, as already stated, Leo, the Greek emperor, began openly to oppose the worship of images. But no sooner had he avowed his conviction of the idolatrous nature of the practice, and protested against the erection of images, than Germanicus, bishop of Constantinople, and Gregory II. bishop of Rome, warmly opposed him; in which opposition they were supported by great numbers, both in the Roman and Greek churches.

23. In the year 730, Leo issued his edict against images—deposed Germanicus, and ordered the removal of an image, which had been set up in the palace of Constantinople.

As the officer, charged with this service, mounted the ladder, and with an axe struck the image several blows, some women present threw him down, by pulling the ladder away, and murdered him on the spot. An insurrection ensued, which was quelled by the emperor, at the expense of much blood.

The news of this flew rapidly to Rome. The emperor's statues were pulled down, and trodden under foot. All Italy was thrown into confusion; attempts were made to elect another emperor in the room of Leo, and the pope encouraged the attempt. Greek writers affirm, that he prohibited the Italians from paying tribute any longer to Leo.

24. In the midst of the controversy, Gregory II. died, and was succeeded by Gregory III. who soon after his election assembled (732) a council, in which he excommunicated all, who should speak contemptuously of images.

25. Both Leo and Gregory III. died in 741; the former was

succeeded by his son Constantine, who inherited all his father's zeal against images ; the latter was succeeded in the popedom by Zachary, who entered into the controversy in favour of images, with all the spirit of his predecessor.

26. At this time Childeric, a weak prince, occupied the throne of France. Pepin, son of Charles Martel, was his prime minister. The latter, aspiring to the throne, referred the question to pope Zachary, Whether it would be just in him to depose his sovereign, and usurp the throne ? Zachary answered in the affirmative, and Pepin ascended the throne.

27. As a reward to the Roman pontiff, Pepin, in the year 755, conferred on Stephen, the successor of Zachary, several rich provinces in Italy, by which gift he was established *as a temporal monarch*.

The arrogance and impiety of this Roman pontiff may be learned, from a letter, which he *forged*, and sent to Pepin, as the production of the *Apostle Peter* : " Peter, called an Apostle by Jesus Christ, Son of the living God, &c. As through me, the whole Catholic, Apostolic, and Roman Church, the mother of all other Churches, is founded on a rock ; and to the end, that Stephen, bishop of this beloved Church of Rome, and that virtue and power may be granted to our Lord to rescue the Church of God out of the hands of its persecutors : To your most excellent princes, Pepin, Charles, and Carloman, and to all the holy Bishops and Abbots, Priests and Monks, as also to Dukes, Counts and people, I, Peter, the Apostle, &c., I conjure you, and the *Virgin Mary*, who will be obliged to you, gives you notice, and commands you, as do also the thrones, dominations, &c. If you will not fight for me, I declare to you, by the Holy Trinity, and by my apostleship, that you shall have no share in heaven."

This letter had the desired effect. Pepin passed the Alps with an army, and assisted the pope against the Lombards, who being intimidated, surrendered to the pope the Exarchate of Ravenna, and 21 cities. Thus was the *sceptre* added to the *keys*, the *sovereignty* to the *priesthood*.

28. The question concerning images still continued to agitate the Catholic Church. At length, in the year 787, a council was assembled at Nice, under the auspices of the empress Irene, and her son, which established the worship of images, and proceeded to anathematize all who should reject it, or attempt to remove any images from places of public worship.

This council consisted of 350 bishops. Their result was sanctioned by the empress and her son. Idols and images were erected in all the churches, and those who opposed them were treated with great severity. The language employed by the above council in their anathema, is worthy of notice, as shewing the impiety and profaneness to which the advocates of the Roman hierarchy had at length arrived. " Long live Constantine and Irene his mother—Damnation to all heretics—Damnation on the council that roared against venerable images—The holy Trinity hath deposed them."

29. But it must not be supposed that the prevailing corruptions of the Church, or the arrogant claims of its successive popes, were implicitly allowed by all other bishops and Churches, even in Italy itself. On the contrary, there were many, who warmly remonstrated against the corruptions of popery, and the worship of images.

30. But among the opposers of the errors of the Church of Rome, no man is more conspicuous than Claude, Bishop of Turin, who about the year 817, began by preaching the pure doctrines of the Gospel, to lay the foundation of those Churches, which amidst the thick darkness of the succeeding centuries, flourished in the vallies of Piedmont in Italy, and in whose history, during a long and gloomy night, is doubtless to be traced the *true Church* of the Redeemer on earth.

This truly great man, who has not improperly been called the first protestant reformer, was born in Spain. In his early years, he was chaplain to the emperor Lewis, of Franco. This monarch, perceiving the deplorable ignorance of a great part of Italy, in respect to the doctrines of the gospel, and desirous of providing the Churches of Piedmont with one, who might stem the growing torrent of image worship, promoted Claude to the see of Turin, about the year 817.

In this event, the hand of God may be perceived; since in the very worst of times, he so ordered his providence, as to preserve a seed to serve him, and a spot where true religion should shine, amidst the moral darkness which was enveloping the rest of the world.

At Turin, and in its vicinity, Claude raised his voice most successfully against the existing errors of the Church. He removed the images from the churches—and drew the attention of the people to the Bible. He taught them that Jesus is the true head of the Church; denied the authority of the popes; and censured, in just terms, the idolatry and superstition, which every where, through their influence, abounded.

It may appear a matter of surprise to some, that an opposer so zealous and intrepid as Claude certainly was, should have escaped the fury of the Church of Rome. But it should be remembered, that the despotism of that wicked court had not yet arrived at its plenitude of power and intolerance. To which may be added, as another very probable reason, that some of the European monarchs viewed the domineering influence of the bishops of Rome with so much jealousy, as gladly to extend their protection to those, whose labours had a tendency to reduce it; such was, at this time, the case with the court of France in regard to Claude.

31. We now come to the tenth century, which, however, we shall pass with a single remark, *viz.* that it was the "*leaden age*" of the Church—the darkest epoch in the annals of mankind.

"The history of the Roman pontiffs that lived in this century," says Mosheim, "is a history of so many monsters, and not of men; and exhibits a horrible series of the most flagitious, tremendous, and complicated crimes, as all writers, even those of the Roman community, unanimously confess." Nor was the state of things much better in the Greek Church, at this period; as a proof of which the same learned

writer instances the example of Theophylact, patriarch of Constantinople. "This *exemplary* prelate, who sold every ecclesiastical benefice as soon as it became vacant, had in his stables above two thousand hunting horses, which he fed with pignuts, pistachios, dates, dried grapes, figs, steeped in the most exquisite wines, to all which he added the richest perfumes."

32. The eleventh century differed but little from the tenth. There were some, however, even in this dark and gloomy period, who dared to protest against the abominations of popery.

The chief point in which this century differed from the tenth, consisted in improvements in learning. The arts and sciences revived, in a measure, among the clergy and monks, though not cultivated by any other set of men. We speak in regard to the western church; for the eastern, enfeebled and oppressed by the Turks and Saracens from without, and by civil broils and factions within, with difficulty preserved that degree of knowledge, which, in those degenerate days, still remained among the Greeks. Scarcely any vestiges of piety can be traced among the eastern Christians at this time.

The only piety which seems to have existed is to be found in Europe. A few instances of open opposition to the errors of popery are recorded. In the year 1017, several persons in France denied the lawfulness of praying to martyrs and confessors, &c.; and on their refusing to recant, thirteen of their number were burnt alive.

About the middle of the century (1050) arose Berengarius, a person of great learning and talents, who warmly attacked the doctrine of *transubstantiation*. By this, was meant, that the bread and wine used in the Lord's supper, were by consecration *converted into the body and blood of the Lord Jesus*, and were actually the same, as was born of the Virgin Mary, the same as suffered on the cross, and was raised from the dead.

Such was the doctrine of transubstantiation. It was first openly advocated, about the year 831, by a monk named Pascasius Radbert. The doctrine was too monstrous and absurd to be received at once. But it was perceived by some of the popes to be capable of being turned to their account; and, therefore, it received their sanction, and was incorporated into the creed of the Church of Rome.

Berengarius denied the doctrine, and employed his pen powerfully against it. He insisted that the body of Christ is only in the heavens, and that the elements of bread and wine are merely the symbols of his body and blood. The efforts of Berengarius, however, were attended with little success. The priests were unwilling to dismiss a doctrine, which gave them power to convert the bread and wine into the body and blood of Christ, when they pleased; much more unwilling were the popes, for if the meanest priest could effect this, what must be the power of the Roman pontiff.

The doctrine, therefore, continued to be cherished by the Church, and in the year 1215 the belief of it was declared by Innocent III. to be *essential to salvation*. To the present day, it constitutes one of the great doctrines of the Roman Catholic Church.

33. The eleventh century is distinguished for the final separation between the *Eastern and Western*, or, as they were often termed, the *Greek and Latin Churches*. In the year 1054, an attempt was made to reconcile the differences between these two great divisions of the Christian Church, and legates were sent, for this purpose, by the Roman pontiff, to Constantinople. Both

parties, however, were too proud to make concessions, and the negotiations were abruptly terminated. Before leaving the city, the Roman legates assembled in the Church of St. Sophia, and proceeded publicly to excommunicate the Greek patriarch, and all his adherents. Since that time, all efforts at reconciliation have been ineffectual, and to the present day these Churches remain separate.

The history of the controversy between the Greek and Latin Churches, it is unnecessary minutely to trace. The first jealousies between them, are supposed to have been excited at the council of Sardis, as early as the year 347. These jealousies continued to increase, and a constant struggle was maintained by each for the ascendancy over the other, (Per. 4, Sec. 45,) until the bishop of Rome obtained the victory.

About the middle of the 9th century, a controversy which commenced in the 6th, was carried on with great spirit between these churches, in relation to the *procession of the Holy Ghost*; the Church of Rome maintaining, that the spirit proceeds from the Father and the Son; while the Greek Christians maintained that he proceeds from the Father *by or through* the Son. The heat engendered by the discussion of this doctrine, led to other differences; which, multiplying and strengthening, terminated, in process of time, in a total and permanent separation, as above recorded.

#### DISTINGUISHED CHARACTERS IN PERIOD V.

*Observation.* A wide difference may be noticed between this and the former period, in respect to distinguished men; especially such as shone in the department of letters. Learning and science found comparatively few friends in the Church of Christ; and consequently few have come down to us, in any manner distinguished for the zeal and piety of a more primitive day. We shall notice some, however, who attracted attention even in this "iron age" of the Church.

1. *Mahomet*, author of the Koran, and the Mahometan imposture.

2. *Willebrod*, an Anglo-Saxon, a famous missionary about the year 692, the scene of whose labours was Friesland, and adjacent parts.

3. *Bede*, an Englishman, who flourished about the year 700, celebrated for an Ecclesiastical History from the Christian era to his own time; and for several theological works.

4. *Alcuin*, a native of Yorkshire, England, educated by the venerable Bede, and afterwards called to the continent by Charlemagne, under whose patronage, he did much to revive learning and science.

5. *Pascasius Radbert*, a monk, who about the year 831, first openly advocated the doctrine of transubstantiation.

6. *Claude of Turin*, the father of the Waldenses.

7. *Godeschalvus*, a German, known for his defence of the

doctrines of predestination and free grace, and for the sufferings which he endured on account of it.

8. *Alfred the Great*, king of England, who died about the year 900, distinguished for his love of letters, and for founding, according to some, the University of Oxford.

9. *Berengarius*, arch deacon of Angiers, in France, a powerful opposer of the doctrine of transubstantiation, about the year 1050.

10. *Anselm*, archbishop of Canterbury, in 1092, distinguished for his great piety, and for several theological treatises, which were of signal service, in that dark day of the Church.

1. *Mahomet*, Sec. 13, and onward.

2. *Willebrod* in his missionary efforts was accompanied by eleven colleagues, all of whom, with their leader, greatly distinguished themselves in their efforts to spread the Gospel, not only in Friesland, (a province of the Netherlands,) but also in Denmark, and other neighbouring countries. Willebrod was afterwards ordained Archbishop of Utrecht, and died among the Batavians, in a good old age.

3. *Bede* was born in England, about the year 672, and was so distinguished for his piety and humility, that he acquired the surname of "Venerable." He received his education in a monastery, and pursued his studies with so much diligence, that he soon became eminent for his learning. Being inclined to a monastic life, he confined himself chiefly to his cell, where he devoted himself to writing. His principal work was an Ecclesiastical History, which was published in 731. His death occurred about the year 735.

4. *Alcuin* flourished about the year 770. He received his education under the venerable Bede, and like his master, was a distinguished scholar and writer. In 793 he removed to France, being invited thither by Charlemagne, by whom he was greatly honoured, and whom he instructed in rhetoric, logic, mathematics and divinity. The latter part of his life he spent in the abbey of St. Martins, at Tours, where he died in 804.

5. *Pascasius Radbert* is supposed to have been a German by birth. He was a monk, and afterwards Abbot of Corbey. He published his sentiments concerning the Sacrament in 831, which although powerfully opposed by men of more evangelical views, were afterwards adopted by the whole Roman Catholic Church.

6. *Claude of Turin*, Sec. 30, and onward.

7. *Godeschalcus* was a monk of Orbais, in Saxony. Mosheim says he rendered his name immortal, by his controversy about predestination and free grace, more scriptural views of which doctrines he appears to have entertained than some of his contemporaries. In consequence of his writings, he was thrown into prison by the archbishop of Mentz, where, after being degraded from his office, he died in 869.

8. *Alfred the Great* was an excellent prince, and a pious man. He was a Catholic; but not a blind devotee to all the abominations of popery. He lamented the ignorance and irreligion of his times, and proved himself a reformer. Church ministers the most pious and apt to teach, were patronized by him. One third part of his time, he employed in translating the best foreign books into the English tongue, and engaged in many other learned and liberal pursuits, calculated to promote the moral character of his subjects. Alfred died in the year 960.

9. *Berengarius* flourished about the year 1050, one of the darkest periods, which

settled upon the Church. He enlisted himself against the doctrine of transubstantiation, for which he was condemned both at Rome and Paris. For a time, being without friends, he seems to have been frightened into a renunciation of his opinions. But, being convicted by his conscience of his error in so doing, he drew up his confession, in which he shewed that he saw the truth; but in his explanation there was still too great a conformity to prevailing errors. The writings of Berengarius, however, after his death, served to correct the opinions of many, and were a formidable weapon, in the hands of truth, against the falsehoods of the Church of Rome.

10. *Anselm* was a native of Savoy, but came to England in 1092, where he was made archbishop of Canterbury. He was an evangelical man, as his writings testify. He embraced the doctrines of Augustine, many of whose books he copied and circulated. He spent much of his time in meditation and prayer, and seems on all occasions to have had the spiritual welfare of his flock at heart. He was not free from the superstitions of the times; but he entertained more correct views than many of his contemporaries, and did more for the cause of evangelical truth.



*Peter the Hermit preaching to the Crusaders.*

## PERIOD VI.

THE PERIOD OF THE CRUSADES AND OF THE PAPAL SCHISM WILL EXTEND FROM THE FIRST CRUSADE, 1095, TO THE COMMENCEMENT OF THE REFORMATION, BY LUTHER, 1517.

1. We have now arrived at the latter part of the eleventh century, at which time, we meet with the *Crusades*, or Holy Wars, as they were called. These wars are but little connected with the history of the kingdom of Christ ; but, as they arose out of the superstition of the age—as they form a prominent feature in the history of the antichristian apostacy, and were improved by the popes to increase their influence,—and especially as the relation of them throws some light on the history of Europe, during this benighted period, it may not be without its use to give, in this place, a concise account of them.

2. In the year 637, as already mentioned, (Period 5, Sec. 18,) Jerusalem was conquered by the Saracens ; but, influenced by

self-interest, they allowed the thousand pilgrims, who daily flocked to the "Holy City," on the payment of a moderate tribute, to visit the sepulchre of Christ—to perform their religious duties, and to retire in peace.

Towards the close of the tenth, and beginning of the eleventh century, the passion for pilgrimages was greatly increased, by an opinion which began to prevail over Europe, that the thousand years mentioned by John, (Rev. 20, 2—4) were nearly accomplished, and the end of the world at hand. A general consternation seized the minds of men. Numbers relinquished their possessions, forsook their families and friends, and hastened to the holy land, where they imagined Christ would suddenly appear to judge the living and the dead.

3. In the year 1065, the Turks took possession of Jerusalem; and the pilgrims were no longer safe. They were insulted; in their worship they were derided, and their effects were not unfrequently plundered.

4. Towards the close of the eleventh century (1095,) Peter, the hermit, a Frenchman, born at Amiens, who had returned from a pilgrimage to Jerusalem, where he had witnessed the trials to which the pilgrims were exposed; conceived the project of arming the sovereigns and people of Europe, for the purpose of rescuing the holy sepulchre from the hands of the infidels.

With the above object in view, Peter travelled from province to province, exciting princes and people to embark in this holy enterprise. His personal appearance excited the curiosity of all classes. His clothes were exceedingly mean; his body seemed wasted with famine; his head was bare; his feet naked; in his hand he bore aloft a large crucifix. "When he painted the sufferings of the natives and pilgrims of Palestine," says Gibbon, "every heart was melted to compassion; every breast glowed with indignation, when he challenged the warriors of the age to defend their brethren, and rescue the Saviour."

5. At this time, Urban II. occupied the papal chair. Perceiving the advantages of such an enterprise to the Roman Hierarchy, he entered into the views of Peter, and zealously set himself to enlist the princes and people of Europe, to arm against the Mahometans. In consequence of the measures adopted, a numerous army was collected, which, after a variety of fortune, reached Jerusalem, and was successful in planting the standard of the cross on the holy sepulchre.

Urban, at first, doubting the success of such a project, summoned a council at Placentia. It consisted of 4000 ecclesiastics, and 30,000 of the people; all of whom unanimously declared for the war, though few seemed inclined personally to engage in the service. A second council was held during the same year, at Clermont, at which the pope himself addressed the multitude; which, at the conclusion of his address, exclaimed "*It is the will of God! It is the will of God!*"

Persons of all ranks now flew to arms with the utmost ardour. Eternal salvation was promised all who should go forth to the help of this Lord. A spirit of enthusiasm

pervaded Europe. Not only nobles and bishops, with the thousands subject to their influence, entered into the cause with emulation; but even women, concealing their sex in the disguise of armour, were eager to share in the glory of the enterprise. Robbers, and incendiaries, and murderers, and other kindred characters, embraced the opportunity to expiate their sins, and to secure a place in the paradise of God.

At the head of an undisciplined multitude, amounting to 300,000, Peter the hermit, in the spring of 1096, commenced his march towards the east. Subject to little control, this army of banditti, for such it may properly be termed, marked their route with various outrages, particularly towards the Jews, thousands of whom they most inhumanly slew. But the frown of providence seemed to settle upon this unholy multitude; for scarcely one third part of them reached Constantinople, and even these were defeated, and utterly destroyed, in a battle at Nice, by the Sultan Solymán.

A formidable body of disciplined troops was, however, following in the rear; and not long after reached the environs of Constantinople. At the head of these was the distinguished Godfrey of Bouillon, supported by Baldwin his brother, Robert, duke of Normandy, and various other distinguished princes, and generals of Europe. On reaching Nice, Godfrey reviewed his troops, which were found to amount to 100,000 horse, and 600,000 foot.

Nice was soon taken by the invaders; the conquest of which was followed by the capture of Edessa and Antioch, where they vanquished an army of 600,000 Saracens. On their arrival at Jerusalem, A. D. 1099, their numbers had greatly diminished, owing partly to disasters, and partly to the detachments which they had been obliged to make, in order to keep possession of the places which they had conquered. According to the testimony of historians, they scarcely exceeded 20,000 foot, and 1500 horse, while the garrison of Jerusalem consisted of 40,000 men.

Notwithstanding this inequality in respect to numbers, the invaders resolutely besieged the city; and, after a siege of five weeks, took it by assault, and put the garrison and inhabitants to the sword, without distinction.

The conquest of the city being thus achieved, Godfrey was saluted king. The crown, however, he enjoyed only about a year; being compelled to resign it to a legate of his Holiness, the pope, who claimed it as the rightful property of the Roman See.

6. The Holy City being now in possession of the friends of the Cross, the conquerors began to return to Europe. The Turks, however, gradually recovering their strength, at length fell upon the new kingdom, threatening it with utter ruin. A *second* crusade was therefore found necessary. This was preached by the famous St. Bernard, through whose influence, an army of 300,000 men was raised, from among the subjects of Louis VII. of France, and Conrad III. of Germany. This army, headed by these monarchs, took up its march towards Jerusalem, in the year 1147. The enterprise, however, failed, and after encountering incredible hardships, besides the loss of their troops, these princes returned, with shame, to their kingdoms.

7. The failure of the second crusade reduced the affairs of the Oriental Christians to a state of great distress; which, in

the year 1187, was much increased by Saladin, now sovereign of Egypt, Arabia, Syria and Persia, who invaded Palestine, and annihilated the already languishing kingdom of Jerusalem.

8. The news of this catastrophe reaching Europe, Pope Clement III. immediately ordered a *third* crusade to be proclaimed. The reigning sovereigns of the principal states in Europe, eagerly enlisted in the cause—Philip Augustus of France, Richard I. of England, and Frederick Barbarossa, of Germany. Little success, however, attended the expedition, and the respective monarchs, excepting Frederick, who was drowned in Cilicia, returned to their kingdoms, after a variety of fortunes, without having rescued the holy city from the power of the infidels.

9. It is unnecessary to pursue this history of fanaticism further. We shall only observe, therefore, in addition, that several other crusades followed those we have mentioned, which, however, failed of accomplishing the object for which they were undertaken.

The crusades owed their origin to the superstition of an ignorant and barbarous age, superadded to ambition, love of military achievement, and a desire for plunder. For nearly two centuries, Europe was disturbed by these enterprises; and many were the privations which almost every family was called to endure on account of them. The loss of human life was immense. Two millions of Europeans were supposed to have been buried in the East. Those who survived, were soon blended with the Mahometan population of Syria, and, in a few years not a vestige of the Christian conquests remained.

10. The immediate effects of the crusades, upon the moral and religious state of the world, were deplorable. The superstition of the times, already great, was much increased by them, as were the power and authority of the Roman pontiffs; besides that a higher relish for immorality and vice was diffused among all classes of the community.

As the popes were the great promoters of these Holy wars, so to them accrued the chief advantages, which resulted from them. By means of them, they greatly increased their temporal authority; they being in fact the military commanders in these extravagant enterprises, while emperors and kings were only subordinate officers.

The Crusades were sources, also, of incalculable wealth to the popes, to the churches and monasteries, for to them the pious crusaders bequeathed their lands, houses, and money; which few of them ever returned to claim.

Barbarous and destructive, however, as were these romantic expeditions in themselves, they were not without some beneficial results to the state of society, in respect to its political condition—to the manners and customs of the people—to commercial intercourse—to literature—and in the end, to religion itself.

11. Having thus disposed of the subject of the Crusades, we return to matters more purely ecclesiastical, and shall attempt

to trace the leading events, which relate to the Christian Church, down to the commencement of the reformation. The labors of Claude, of Turin, in Italy, in the year 817, noticed Period 5, Sec. 30, laid the foundation of several Churches in the vallies of Piedmont, of which Turin was the principal city, which for more than two centuries maintained the doctrines of the Gospel and the worship of God in great purity.

12. The history of this people, from the days of Claude to the time of Peter Waldo, 1160, is involved in obscurity. They seem to have had no writers among them capable of recording their proceedings, during this period; but it is well known that they existed as a class of Christians, separated from the erroneous faith and practice of the Catholic Church; and, at length, became quite numerous.

13. The general name given to these people was *Waldenses* or *Valdenses*, from the Latin word *vallis*, or the Italian word *valdesi*; both of which signify *valley*. They were thus called, because they dwelt in vallies.

The word Piedmont, in which principality these people resided, is derived from two Latin words, viz. *Pede montium*, "at the foot of the mountains." This principality is situated at the foot of the Alps. It is bounded on the north by Savoy; on the east by the Duchy of Milan and Montserrat; on the south by the country of Nice, and the territory of Geneva; and on the west by France. In former times, it constituted a part of Lombardy; but more recently, it has been subject to the king of Sardinia, who takes up his residence at Turin, the capital of the province, and one of the first cities of Europe.

The principality contains several beautiful and fertile vallies, the chief of which are Aosta and Susa on the north; Stura on the south; and in the interior of the country, Lucerna, Angrogna, and several others. In these vallies, as if the all-wise Creator had from the beginning designed them for this special purpose, the true Church found a hiding place, during the prevalence of error and superstition.

Besides the general name of Waldenses, these people—some of whom appear to have existed in different countries—received other appellations, such as *Cathari*, or pure; *Leonists*, or poor men of Lyons; *Albigenses*, from Alby, a town in France, where many of them lived; also *Petro-brussians*, from Peter Bruys, an eminent preacher; *Fratricelli*, and many others. All these branches, however, sprung from one common stock, and were animated by the same moral and religious principles.

The existence of such a people, during the continuance of the grand corruption, by the papal power, was clearly predicted by the Apostle John, under the character of the "two witnesses." (Rev. xi. 3.) By these it is supposed are designated the true followers of Christ, who should from age to age bear witness to the truth.

14. From the time of Claude of Turin, these people appear to have existed in considerable numbers, both in the vallies of Piedmont and in other countries; yet from the year 1160,

they were much increased by the labours of Peter Waldo, a merchant of Lyons, in France; who, being awakened by an extraordinary occurrence in Divine Providence, entered with uncommon zeal, and with great success, into the work of reforming the people in his neighborhood, and of spreading among them the knowledge of the pure doctrines of the Scriptures.

One evening, after supper, as Waldo sat conversing with a party of his friends, and refreshing himself with them, one of the company suddenly fell and expired. Such a lesson on the uncertainty of life, most forcibly arrested the merchant's attention. He was led, by this event, to the most serious reflections, and the result was his conversion.

Waldo was now desirous of communicating to others, the happiness which he himself enjoyed. He abandoned his mercantile pursuits, distributed his wealth to the poor, as occasion required, and industriously employed himself to engage the attention of all around him to the "one thing needful."

The Latin Vulgate Bible was the only edition of the Scriptures, at this time, in Europe; but that language was understood by scarcely one in an hundred of its inhabitants. Waldo himself translated, or procured some one to translate the four gospels into French. This was the first translation of the Bible into a modern tongue, since the time that the Latin had ceased to be a living language.

An attentive study of the Scriptures, discovered to Waldo the monstrous errors of the Church of Rome. A multiplicity of doctrines, rites and ceremonies, had been introduced, for which the Scriptures gave no authority. This discovery led him loudly to declaim against existing errors, and particularly to shew the wide difference which existed between the Christianity of the Bible, and that of the Church of Rome.

15. The labors, and success of Waldo, were not long concealed from the friends of the Roman Church; and a great storm of persecution was raised, both against him and his converts, on account of which, in the year 1163, they were compelled to flee from Lyons.

16. On retiring, Waldo and his followers spread over the country, sowing the seeds of reformation wherever they went. The blessing of God accompanied them; the word of God grew and multiplied, not only in the places where Waldo himself planted it, but in more distant regions.

On leaving Lyons, Waldo retired to Dauphiny, where he preached with great success; his principles took deep and lasting root, and produced a numerous harvest of disciples, who were denominated, (Sec. 13,) Leonists, Vaudois, Albigenses, or Waldenses, &c.

In Dauphiny, Waldo, meeting with the spirit of persecution, was forced to flee into Picardy; whence also being driven, he proceeded into Germany. At length he settled in Bohemia, where, in the year 1179, he finished his life, after a useful ministry of nearly 20 years.

17. On the persecution of the disciples of Waldo, many of them fled into the vallies of Piedmont, taking with them the new

translation of the Bible ; others proceeded to Bohemia, and not a few migrated into Spain.

This flight of the disciples of Waldo, was followed by consequences, altogether different from the wishes or expectations of their persecutors. Favored by God, they spread abroad their principles, and multitudes became obedient to the faith. In the south of France, in Switzerland, in Germany, and in the Low Countries, thousands embraced their sentiments. In Bohemia alone, it has been computed that there were not less than 80,000 of these Christians, in the year 1315.

18. The increase of such a people, filled the pope and his adherents with indignation ; and the greatest efforts were made to suppress them. In the year 1181, pope Lucius III. issued his edict against them, by which not only they were anathematized, but also all who should give them support.

19. In the year 1194, Ildefonso, king of Spain, adopting the spirit of the pope, also issued his edict against such of this people as were to be found in his dominions, declaring it to be high treason, even to be present to hear their ministers preach.



*The Inquisition.*

20. But edicts and anathemas were insufficient to prevent the increase of the Waldenses. More vigorous measures were, therefore, adopted. In the year 1204, (some say 1206) Inno-

cent III. established the *Inquisition*, and the Waldenses were the first objects of its cruelty.

The Inquisition owes its origin to the suggestions of *Domínic*, a descendant from an illustrious Spanish family. He was born in the year 1170. From his early years, he was educated for the priesthood, and grew up one of the most fiery and bloody of mortals. Being employed, with some others, in devising measures to suppress the heresy of the Waldenses, as the friends of Rome termed their faith, he suggested the appointment of men, who should seek out, and bring to suitable punishment, such as held doctrines at variance with the interests of the Church of Rome. At first the inquisition had no tribunals. They only *inquired*, (and from this were called *inquisitors*) after heretics, their number, strength, and riches. But in the course of a few years, the system was brought to maturity; and branches of the "Holy Inquisition" were established in several countries of Europe.

21. At the time of the establishment of the Inquisition, the country of Toulouse, in the south of France, abounded with a set of people called Albigenses, from Alby, a town where many of them lived. They were a branch of the Waldenses. As these people were particularly obnoxious to the pope, measures were adopted to subdue them to the Catholic faith; or to ensure their ruin. Here, in 1206, the Inquisition was established, and from that year to 1228, was constantly at work. Besides the Inquisition, an immense army was raised, which invaded the country, spreading fire and sword among the distracted Albigenses; not less than a millón of whom, including those of the invaders who were slain, most miserably perished in this period.

Count Raymond, at this time, governed the inhabitants of Toulouse. To him application was made, by the pope, to expel the Albigenses from his dominions; but they, being a peaceable people, and loyal subjects, the Count refused to molest them.

Thwarted in his object, the pope immediately sent inquisitors into Toulouse, who established their court in the castle of a nobleman, and commenced the operations of their engine of death.

Unfortunately, soon after the inquisition was established, one of the chief inquisitors was assassinated. Count Raymond, suspected of being privy to the murder, was loaded with the highest censures of the Church, and his dominions threatened with an invasion.

Justly alarmed, Raymond offered his submission, and in token of his sincerity, surrendered to his holiness seven fortified cities in Provence. But this not being deemed a sufficient sacrifice to ecclesiastical pride and malignity, the Count was seized, and scourged, and being stripped of his apparel, was turned out to seek a shelter as he was able.

In the mean time, an invading army, consisting of 100,000 men, entered Toulouse; and attacking the Albigenses, took possession of their cities, filled the streets with slaughter and blood, and committed to the flames numbers whom they had taken prisoners.

By the arrival of fresh levies, the army was soon after increased to 300,000 men, (some writers make them 500,000.) The city of Beziers fell before them, and its in-

habitants, to the number of 23,000, were indiscriminately massacred, and the city itself destroyed by fire.

Carcassone was next besieged, but here the invaders met with a resistance from the Albigenes, which was most unexpected. Thousands of the besiegers, who approached the walls, were slain; and even the ditches were filled with fallen corpses. At length, however, wearied out, and overpowered by numbers, the lower part of the city was surrendered, and its miserable inhabitants fell before the sword.

The upper part was yet secure. Finding the reduction of this more difficult than was anticipated, the king of Arragon was dispatched to seek an interview with the Earl of Beziers, who was at the head of the Albigenes.

An interview accordingly took place; but the Earl, not inclining to submission, at that time, a second interview was obtained, at which, he was basely betrayed and retained a prisoner.

No sooner had the inhabitants of Carcassone received the intelligence of the Earl's confinement, than they burst into tears, and were seized with such terror, that they thought of nothing but how to escape the danger they were in. But blockaded as they were on all sides, and the trenches filled with men, all human probability of escape vanished from their eyes. A report, however, was circulated, that there was a vault, or subterraneous passage, somewhere in the city, which led to the castle of Carbet, a distance about three leagues from Carcassone, and that if the mouth or entry thereof could be found, Providence had provided for them a way of escape. All the inhabitants of the city, except those who kept watch of the besiegers, immediately commenced the search, and success rewarded their labour. The entrance of the cavern was found; and at the beginning of night, they began their journey through it, carrying with them only as much food as was deemed necessary to serve them for a few days. On the following day, they arrived in safety at the castle, from whence they dispersed themselves through different parts of the country, some proceeding to Arragon, some to Catalonia, others to Toulouse, and the cities belonging to their party, wherever God, in his providence, opened a door for their admission.

The awful silence which reigned in the solitary city, excited no little surprise, on the following day, among the besiegers. At first they suspected a stratagem to draw them into an ambuscade, but on mounting the walls and entering the town, they cried out, "the Albigenes are fled." The legate issued a proclamation, that no person should seize or carry off any of the plunder—that it should all be carried to the great church of Carcassone, whence it was disposed of for the benefit of the invaders, and the proceeds distributed among them in rewards according to their deserts.

¶ Such is a brief account of one of the crusades against the Albigenes. Others followed, and scarcely can any one conceive the scenes of baseness, perfidy, barbarity, indecency and hypocrisy, over which Innocent III. and his immediate successors, presided. Cities were plundered; castles were stormed; multitudes were butchered—were tortured; women were insulted and ravished; thousands were put to the sword, or were consumed by the flames. Such were the calamities which God, in his providence, permitted to be visited upon his true Church, and such were the triumphs of anti-christ over the faithful disciples of Jesus.

22. While the persecution was raging with such resistless fury against the Albigenes, in the south of France, the inhabitants of the vallies of Piedmont, appear to have enjoyed a large portion of external peace, which continued, with but one exception, (about the year 1400,) to the year 1487.

The providence of God was most conspicuous in relation to the inhabitants of these vallies, in blessing them with a succession of mild and tolerant princes, in the dukes of Savoy. These princes, receiving the most favorable reports of them as a people, simple in their manners, free from deceit and malice, upright in their dealings, loyal to their governors, turned a deaf ear to the repeated solicitations of priests and monks; and from the beginning of the 13th century, until the year 1487, nearly 300 years, peremptorily refused to molest them.

An effort was indeed made to introduce the inquisition into Piedmont, but the proceedings in France had sufficiently opened the eyes of the inhabitants to the spirit and principle of that infernal court, and the people wisely and resolutely resisted its establishment among them.

23. During the above persecution of the Albigenses in France, many of this people, to escape its fury, crossed the Pyrenees, and took shelter in the Spanish provinces of Arragon and Catalonia. Here they flourished for several years; they built Churches, and their ministers publicly and boldly preached these doctrines.

24. The vigilance of the inquisitors, however, traced their steps, and in the year 1232, the Inquisition was established in Arragon. From this time, for a century and a half, measures of the greatest rigor were incessantly carried on in that quarter, and also in Catalonia, against these refugees, before their extermination was effected.

25. In Germany also, in Flanders, and in Poland, the Waldenses were persecuted with peculiar severity. Indeed, wherever they existed, they were sought out, and hunted down, by emissaries from papal Rome, as if they were the pests of the world, and the most obnoxious foes of the Church of God.

26. In the year 1300 was established by Boniface VIII. who at that time occupied the papal chair, the celebrated *year of Jubilee*. Christians, throughout the known world were invited to visit the Churches of St. Peter and St. Paul, at Rome, with a promise from the pope, that he would pardon their sins.

An invitation so impious as this, a Christian at the present day would scarcely believe to have been accepted by any, yet such was the ignorance of the people, and such the superstition of the times, that multitudes came from all quarters, to cast in their gifts into the treasury of the Roman see, in exchange for which, they received the benediction of his Holiness, and the pretended pardon of all their sins.

This experiment proved so gainful, that the pontiffs, in after years, shortened the time of the Jubilee to 25 years, in order that all good Christians, living to the common age of man, might be benefitted by this glorious festival.

27. The year 1300, during the pontificate of Boniface VIII. may be regarded as marking the highest eminence, to which the Papal power ever attained. From this period, firm and

lasting as the dominion of the Roman pontiffs seemed to be, it appeared to be gradually undermined and weakened, partly by the pride and rashness of the popes themselves, and partly by several unexpected events.

"Boniface VIII. was born," says Mosheim, "to be a plague both to Church and state, a disturber of the repose of nations; and his attempts to extend the despotism of the Roman pontiffs were carried to a length that approached to phrensy." From the moment that he entered upon his new dignity, he laid claim to a supreme and irresistible dominion, over all the powers of the earth, both spiritual and temporal, he terrified kingdoms and empires, by the threats of his bulls; called princes and sovereign states before his tribunal, to decide their quarrels. In a word, in arrogance, in boldness, in lofty pretensions, he appeared to exceed all who had gone before him.

28. Among the causes, which set a limit to the usurpations of the Roman pontiffs, and the *first* which occurred, was the quarrel, which arose about this time, between Boniface VIII. and Philip of France, in respect to the supremacy of the pope, over the temporal sovereigns of the earth.

This doctrine, Boniface arrogantly maintaining, sent the haughtiest letters to Philip, in which he asserted that not only he, but all other kings and princes were, by a divine command, obliged to submit to the authority of the popes, as well in political and civil matters, as in those of a religious nature.

29. Philip, indignant at the doctrine advanced by the pope, took measures to depose so execrable a pontiff, by a general council; and in anticipation of the meeting of such a council, he caused Boniface to be seized. The person entrusted with this business, treated the pope most rudely. His friends succeeded, however, in rescuing him; but the mortification and anguish occasioned by his insults, soon after caused his death.

30. Soon after the death of Boniface, Philip, by his artful intrigues, obtained the pontificate for a Frenchman, who, at the king's request, removed the papal residence to *Avignon*, in France, where it continued for 70 years. This event, and the continued residence of the popes in France, greatly impaired the authority of the Roman see.

31. About the year 1378, occurred what is commonly termed the *great western schism*, in the election of two popes, one at Rome, and another at Avignon; and from this date to the year 1414, the Church continued to have two, and sometimes three different heads at the same time; each forming plots and thundering out anathemas against the other. In consequence of these differences, the papal authority fell into contempt still more, and in a measure both people and princes were released

from that slavish fear, by which, for years, they had been oppressed.

The pontiff, at this time elected at Rome, was Urban VI; the pontiff elected at Avignon, was Clement VII. Which of these two is to be considered as the true and lawful pope, is to this day disputed.

The distress occasioned by this difference, exceeds description. Wars broke out between the factions of the several popes, by which multitudes lost their fortunes and their lives; religion was extinguished in most places, and profligacy rose to a scandalous excess. The clergy became excessively corrupt, and no longer seemed studious to observe the appearance of religion or decency.

These abuses however, were conducive both to the civil and religious interests of mankind. The papal power received an incurable wound. Kings and princes, who had formerly been the slaves of the lordly pontiffs, became their judges and masters. And many of the least stupid among the people had the courage to despise the popes, on account of their disputes; and, at length, came to believe that the interests of religion might be secured and promoted, without a visible head, crowned by a spiritual supremacy.

32. The year 1387 was distinguished by the *death of John Wickliffe*, an Englishman, who, by his preaching and writings against the abuses of popery, particularly against the supremacy of the Roman See—the worship of images—the invocation of saints—transubstantiation—indulgences, &c. gave a still severer blow to the authority of the Roman pontiffs, and prepared the way for the reformation, which was commenced by Luther, in 1517.

Wickliffe was born in Yorkshire, in 1324. Being distinguished for his learning, he was advanced to the mastership of Baliol College, and wardenhip of Canterbury hall. At this time, England, which was completely under the papal dominion, swarmed with the mendicant orders; who, invading the universities, attempted to persuade the students to join their fraternity.

This conduct roused the indignation of Wickliffe, who commenced writing against the mendicant orders, and even against the tyranny of the pope, and the superstitions of the age.

His writings displeased the archbishop of Canterbury, who deprived him of his office. Wickliffe appealed to the pope; but the pope, irritated on account of the freedom with which he had spoken of popery, confirmed the sentence of the archbishop.

Wickliffe upon this threw off all restraint. He had studied the Scriptures; nay, he translated the whole Bible into English, and circulated it abroad. Being well acquainted with the system of popery, and its antisciptural character, he began to attack the monks—to oppose their irregularities—to inveigh against the superstitions of the times, and even aimed his shafts against the pontifical power itself.

The reformer was now persecuted by the monks, and particularly by the archbishop of Canterbury; through whose influence, 23 of his opinions were publicly condemned, by a council held at London. Wickliffe, notwithstanding the dangers which thickened around him, died in peace at Lutterworth, in 1387; the rectory of which place had been bestowed upon him, after his ejection from Canterbury hall. But his bones were sometime after taken up, and burned, and his ashes thrown into a river.

33. The followers of Wickliffe, during his life time, were

considerably numerous; but after his death, they greatly increased, both in England and other countries. They were called *Lollards*, or *Wickliffites*.

The origin of the word *Lollard*, which was applied to the followers of Wickliffe, is quite uncertain. Some suppose they were so called from Walter Lollard, a Dutchman, who, during this century, was burned to death for his opinions. The learned translator of Mosheim, derives the term from the German *Lullen*, which signifies singing; and hence, in English, Lollard, or singer. The *Lullens*, or *Lollards*, in Germany, where the term was first used, were singers, who made it their business to enter the bodies of such as had died of the plague. During their procession to the grave, they sung a dirge. In its application to the followers of Wickliffe, it seems to have been used as a term of reproach.

34. The increase of the Lollards filled the clergy, and the other friends of popery, with alarm; and a most spirited persecution of them was commenced. Many were imprisoned, others were suspended by chains from a gallows, and burnt alive. Among the sufferers, who perished in this manner, was *lord Cobham*, a man, who by his valour and loyalty, had raised himself high in favour both of the king and people.

Cobham was an admirer of the doctrines of Wickliffe, the writings of whom, at great expense, he had collected, transcribed, and spread abroad. In consequence of this, the clergy accused him to the king, and begged a royal warrant against him. The signal services rendered by Cobham, induced the king to refuse a warrant; but he sent for Cobham, and used every argument to prevail on him to renounce his errors, and return to the Church.

Cobham replied, that he was ready to obey his sovereign as the minister of God, in all things lawful; but that he considered the pope as the great anti-christ, foretold in the word of God, and therefore, to him he would pay no allegiance. This reply gave great offence to the king, who now delivered him into the hands of his adversaries.

Cobham was tried and condemned; but his execution was postponed for 50 days. During this period, he was confined in the tower; from which, however, effecting his escape, he fled into Wales, where he was concealed for four years.

At the expiration of this time, being seized, he was carried to London; soon after which he was suspended alive in chains, on a gallows, and burnt to death.

35. From England, the writings of Wickliffe were carried by an officer of Oxford into Bohemia, where they were read by *John Huss*, rector of the university of Prague. These writings opened the mind of Huss; who having great boldness and decision of character, began vehemently to declaim against the vices and errors of the monks and clergy, and was successful in bringing many in Bohemia, and especially in the university, to the adoption of the sentiments of Wickliffe.

36. The introduction of Wickliffe's writings into the university, gave great offence to the archbishop of Prague, between

whom and Huss a controversy arose; which was, at length, carried to the pope, who ordered Huss to be cited to appear before him at Rome. This, however, he declined, and was excommunicated. He continued, however, boldly to propagate his sentiments, both from the pulpit and by means of his pen.

The measures taken by the archbishop of Prague to suppress the writings and sentiments of Wickliffe, were singularly bold. He issued his orders that every person, who was in possession of such writings, should bring them to him. We are accordingly told that 200 volumes of them, finely written, and adorned with costly covers, and gold borders, probably belonging to the nobility, were committed to the flames. These measures, however, were far from having their desired effect; on the contrary, the writings of Wickliffe abounded still more, and the Hussites became more and more numerous.

37. In the year 1414, was convened the council of Constance, for the purpose of putting an end to the papal schism, (Sec. 32,) which was effected, after it had existed nearly 40 years. Before this council, Huss was cited, and at the same time, *Jerome of Prague*, the intimate friend of Huss. By this council, the writings of Wickliffe were condemned, and also both these eminent men; the former of whom was burnt in 1415, and the latter in the following year.

This council consisted of several European princes or their deputies, with Sigismund, emperor of Germany, at their head; 20 archbishops, 160 bishops, 150 other dignitaries, and above 200 doctors, with the pope at their head.

At this time, there were three individuals claiming the papal chair, and between whom, and their respective friends, a severe contest was carried on. These, the council respectively deposed, and ordained one Martin as the only legal and true head of the Church. Thus the evil spirit of schism was laid, and one important object of the council obtained.

In obedience to the order of this council, Huss made his appearance at Constance, the emperor having given him a passport, permitting him to come freely to the council, and pledging himself, for his safe return.

No sooner had Huss arrived within the pope's jurisdiction, than, regardless of the emperor's passport, he was arrested and committed prisoner to a chamber in the palace. This violation of common law and common justice, was noticed by the friends of Huss; who, from respect to his character, had accompanied him to Constance. They urged the imperial passport, but the pope replied, that he had never granted any passport, nor was he bound by that of the emperor.

*Jerome of Prague* was the intimate friend and companion of Huss; inferior to him in age, experience, and authority; but his superior in all liberal endowments. He was born at Prague, and educated at the University there. Having finished his studies, he travelled into several countries of Europe, where he acquired a high reputation for his talents and virtues, particularly for his graceful elocution. The Universities of Prague, of Paris, of Cologne, and of Heidelberg, conferred upon him the degree of Master of Arts. Having made the tour of the continent, he visited England, where he obtained access to the writings of Wickliffe, which he copied out, and with them returned to Prague.

As Jerome had distinguished himself by an active co-operation with Huss, in his opposition to the abominations of the times, he was cited before the council of Constance, on the 17th April, 1415, at the time his friend Huss was confined in a castle, near that city. Arriving shortly afterwards in Constance, or the neighbourhood, and learning how his friend had been treated, he prudently retired to Iberlingen, an imperial city, whence he wrote to the emperor and council, requesting a passport; but not obtaining one to his satisfaction, he was preparing to return into Bohemia, when he was arrested at Hirschaw, and conveyed to Constance. Few are ignorant of the fate of these two eminent men. Both were condemned by the council to be burnt alive; and the sentence was carried into effect. Huss was executed on the 7th July, 1415; and Jerome on the 20th May, 1416.



*The Burning of Huss.*

The former sustained his fate with heroic fortitude, praying for his merciless persecutors. Jerome, at first, displayed less magnanimity than his friend Huss. But, at the time of his suffering, he met his fate with the courage of a Christian; fearing neither death itself, nor the horrible form in which it came. When he arrived at the place, having pulled off his upper garment, and made a short prayer at the stake, he was bound, with wet cords and an iron chain, and inclosed as high as the breast in faggots. Observing the executioner about to set fire to the wood, behind his back, he cried out, "Bring thy torch hither. Perform thy office before my face. Had I feared death, I might have avoided it." As the wood began to blaze, he sung a hymn, which the violence of the flames scarcely interrupted.

38. The news of these barbarous executions quickly reaching Bohemia, threw the whole kingdom into confusion, and a civil war was kindled from the ashes of the martyrs.

39. The leader of the avengers of these martyrs, and the

advocates of reform, was *John Ziska*, a man of noble family, brought up at court, and in high reputation for his love of country, and of God. To him multitudes daily resorted from all parts, until their number was 40,000. With these he encamped on a rocky mountain, about 10 miles from Prague, which he called Mount Tabor, whence his followers were called *Taborites*. Until his death, in 1424, he continued boldly to defend his cause—declared war against Sigismund, and, in several battles, defeated the armies of that emperor.

At this time, the churches and religious houses in Bohemia, were more numerous, more spacious, more elegant and sumptuous, than in any other part of Europe; and the images in public places, and the garments of the priests, were covered with jewels and precious stones. Ziska commenced his work of reform, by attacking these. He demolished the images, discharged the monks, who, he said, were only fattening like swine in styes, converted cloisters into barracks, conquered several towns and garrisoned Cuthna, defeated the armies of the emperor in several battles, and gave law to the kingdom of Bohemia, till the time of his death.

When Ziska found himself dying, he gave orders that a drum should be made of his *skin*, which were faithfully obeyed. After undergoing the necessary preparations, it was converted into a drum, which was long the symbol of victory to his followers.

40. After the death of Ziska, his followers were divided into *Calixtines*, *Taborites*, and other sects, among whom considerable hostility appears to have existed. In times of distress, however, they all united against the common enemy. At length, in 1443, the papal party granted to these sects the use of the cup in the sacrament, which the council of Constance had denied them, and which was one cause of their assuming arms, under Ziska.

41. A still further reform being desired by the more pious of the Hussites, a body of these people assembling at Lititz, in 1456 or 1457, proceeded to form a system of Church government, in more strict conformity, in their view, to that of the primitive Christians. They were afterwards distinguished by the name of the *United Brethren*, who for many years experienced a great variety of fortune.

The numbers of the United Brethren soon became considerable; pious persons repaired to them, not only from different parts of Bohemia, but from every distant quarter of the empire. Many of the ancient Waldenses, who had been scattered upon the mountains, joined the society, so that Churches were multiplied every where throughout Bohemia and Moravia.

Scarcely, however, were the brethren reduced to order, ere a terrible persecution arose against them. The Catholic party, compelled them to leave their towns and villages, even in the depth of winter. The sick were cast into the open fields. The

public prisons were filled. Many were inhumanly dragged at the tails of horses and carts, and quartered or burnt alive. Such as effected their escape, retired into the woods and caves of the country, where they held religious assemblies, elected their own teachers, and endeavoured to strengthen and edify one another.

Under Uladislau, prince of Poland, the exiled brethren returned to their homes, and resumed their occupations. In subsequent years they took such deep root, and extended their branches so far and wide, that it was impossible to extirpate them. In the year 1600, there were 200 congregations of the United Brethren in Bohemia and Moravia.

From this time, they experienced many vicissitudes, until Luther began the reformation in Germany, at which time so exhausted and wasted were the churches, that they meditated a compromise with the Catholic Church, and actually wrote to Luther, in the year 1522, for advice on the subject. To their communication Luther replied, exhorting them to firmness and constancy, and assuring them that God, in his own time, would appear for their relief.

42. In the year 1440, a few years previous to this last event, the art of printing was discovered; by means of which not only the Bible, but the writings of the primitive fathers were soon spread abroad, which greatly conduced to expose the errors and superstitions of the Church of Rome, and to diffuse a knowledge of the true doctrines of the Scriptures, among the ignorant thousands of Europe.

43. It has been noticed (Sec. 22,) that the Waldenses, in the vallies of Piedmont, appear to have remained in a great measure unmolested, in the profession of their religion, till the year 1487.

To this there was one exception. About the year 1400, a violent outrage was committed upon the Waldenses who inhabited the valley of Pragels, in Piedmont, by the Catholic party resident in that neighbourhood. This attack was made towards the end of December, when the mountains were covered with snow. So sudden was it, that the inhabitants of the vallies were wholly unapprised of it, until the persecutors were in actual possession of their caves.

A speedy flight was the only alternative for saving their lives. Accordingly, they hastily fled to one of the highest mountains of the Alps, with their wives and children; the unhappy mothers carrying the cradle in one hand, and in the other, leading such of their offspring as were able to walk. Their persecutors, however, pursued them until night came on. Great numbers were slain. The remnant, enveloped in darkness, wandered up and down the mountains, covered with snow, destitute of the means of shelter from the inclemencies of the weather, or of supporting themselves under it by any of the comforts which providence has destined for that purpose; benumbed with cold, they fell an easy prey to the severity of the climate; and when the night had passed away, there were found in their cradles, or lying on the snow, fourscore of their infants deprived of life; many of the mothers, also, lying dead by their sides, and others just upon the point of expiring. This seems to have been the first general attack made by the Catholics, on the Waldenses of Piedmont.



### *Massacre of the Waldenses.*

44. About the year 1487, Innocent VIII. invested Albert, archdeacon of Cremona, with power to persecute the Waldenses, in the south of France, and in the vallies of Piedmont. This persecution was marked with the most savage barbarity, and continued till the reformation by Luther began.

Albert was no sooner invested with his commission, than he proceeded to the south of France, where he directed the king's lieutenant, in the province of Dauphiny, to march at the head of a body of troops, against the valley of Loyse.

The inhabitants, apprised of their approach, fled into their caves, at the tops of the mountains, carrying with them their children, and whatever valuables they had, necessary for their support and nourishment. Their retreats, however, were discovered by the lieutenant, who inhumanly suffocated four hundred children with their mothers. A greater number to avoid dying by suffocation, or being burnt to death, precipitated themselves headlong from their caverns, upon the rocks below, where they were dashed in pieces; or if any escaped death by the fall, they were immediately slaughtered by the brutal soldiery.

Having completed their work of extermination in the valley of Loyse, they next proceeded to that of Fraissiniere; but Albert's presence, and that of the army being found necessary in another quarter, he appointed as his substitute in these vallies, a Franciscan monk, who, in the year 1489, commenced a work of persecution, which is said to have been extremely severe. Many were committed to prison, and others burnt, without even the liberty of making an appeal.

While these proceedings were going on in France, Albert had advanced in the year 1488, at the head of 18,000 soldiers, against the vallies of Piedmont, which for many years were the theatre of savage barbarity, and of intense suffering.

We here close this period; and, in the next, shall speak of the Reformation. From a view of the past and of the existing state of the ecclesiastical world, the necessity of a reformation is apparent. For centuries had the world been enveloped in darkness, and the iron handed despotism of papal Rome sported with the lives and religious liberties of mankind. But for the Waldenses, who like stars shone amidst this dismal night, the kingdom of the Redeemer could scarcely be said to have been manifest on earth. But the era of reformation was now approaching. The world could no longer sustain the load of guilt and enormity. The powers of darkness had reached their summit. Upon the regions of death, the morning of a day was dawning, which was to diffuse light and joy among many of the benighted nations of the world.

#### DISTINGUISHED CHARACTERS IN PERIOD VI.

1. *Peter the Hermit*, a Frenchman, who, by his preaching, first excited a passion in Europe for the Crusades.

2. *Peter Waldo*, a Frenchman of Lyons, who flourished about the year 1160, the second father of the Waldenses, Claude of Turin being the first.

3. *Thomas Becket*, archbishop of Canterbury, who flourished about the same time, distinguished for his pride and haughtiness, which led to an open quarrel with Henry II. king of England, to the great disturbance of the peace of that kingdom.

4. *Dominic*, a Spaniard, distinguished as the founder of the Inquisition.

5. *Roger Bacon*, a learned monk of the Franciscan order, in England, who flourished about the year 1240, distinguished for the discoveries which he made in the various departments of science, and for the lead which he took in the revival of letters.

6. *Thomas Aquinas*, a native of Italy, who died in 1274, highly distinguished for his attachment to the philosophy of Aristotle, and for the authority, which his opinions had in the Catholic Church.

7. *Boniface VIII.* a pope, whose pontificate, about the year 1300, marks the highest eminence to which the papal power attained.

8. *John Wickliffe*, an Englishman, called the reformer, on account of his preaching and writing against the abuses of popery, about the year 1380, and which prepared the way for the Reformation, under Luther.

9. *Lord Cobham*, otherwise called Sir John Oldcastle, a distinguished soldier, who, for his attachment to the doctrines of

Wickliffe, suffered death in England, in the year 1417, during the reign of Henry V.

10. *John Huss*, rector of the university of Prague, in Bohemia, who for his attachment to the sentiments of Wickliffe, suffered death by order of the council of Constance, in 1415.

11. *Jerome of Prague*, the intimate friend and companion of Huss, who suffered death the year following, by the same authority, and for a similar reason.

12. *John Ziska*, a native of Bohemia, distinguished as the successful leader of the Hussites, in their attempt to avenge the death of Huss.

1. *Peter the Hermit*, Sec. 4, and onward.

2. *Peter Waldo*, Sec. 15, and onward.

3. *Thomas Becket* was born at London, in the year 1119. His progress in learning at the university, and afterwards in Italy, was so great, that in 1158, he was made Lord Chancellor, by Henry II. As a courtier, Becket assumed all the gaiety of the times; and on one occasion, in attending the king on a journey, maintained in his train 1200 horses, besides 700 knights and gentlemen.

At a later day, Henry conferred on him the archbishopric of Canterbury; in which office, such was his haughtiness, that he greatly offended his sovereign, and caused lasting commotions in the kingdom. Becket refused to suppress the disorders of the clergy, to the great disgrace of himself and injury to the Church. In consequence of the disagreement between the king and himself, Becket resigned his office as archbishop, and went to Italy, where the pope espoused his cause against Henry.

Subsequently a reconciliation took place; and the king, in proof of his sincerity, held the bridle of Becket's horse, while he mounted and dismounted twice. The conduct of Becket was not less odious, after his return to England, than before his departure. At length, Becket was murdered in 1171, by some courtiers of Henry, who dashed out the prelate's brains, before the altar of his cathedral.

Henry, alarmed, not only exculpated himself before the pope, but did penance at the shrine of the murdered priest, passing the night on the cold pavement in penance and prayer, and suffering himself to be scourged by the monks.

The violence of his death was the occasion of signal honour being paid to Becket. He not only became a saint, by the indulgence of the Church; but so numerous were the miracles said to be wrought at his tomb, that two large volumes would scarce contain the mention of them.

4. *Dominic*, Sec. 20.

5. *Roger Bacon* was born in the year 1214. He was educated at Oxford, and afterwards studied at Paris. The age in which he lived was a dark and gloomy one, and was poorly fitted to appreciate the discoveries which he made in science and philosophy. His experiments and calculations were so much above the comprehension of the times, that he was accused of magic. His works were rejected from the library of the order of Franciscans, to which he belonged, and he himself imprisoned.

After 10 years painful solitude, he was set at liberty, and passed the remainder of his life in academical repose, at Oxford, where he died 1294. In modern times, this great and good man has had justice done to him, by the reverence and respect which are paid to him, as the father of the inductive philosophy.

6. *Thomas Aquinas*, called the angelical doctor, was a native of Italy, and descended from a noble family. He studied in various places; but at length settled at Naples, where he led a life of exemplary chastity and devotion. He died in the year 1274. His writings, which are numerous, prove him to have been a man of great learning and extensive knowledge. They consist of 17 folio volumes. His authority in religion became decisive in the Catholic schools.

7. *Boniface VIII.* Sec. 26.

8. *John Wickliffe*, Sec. 32, and onward.

9. *Lord Cokham*, Sec. 34.

10. *John Huss*, Sec. 35, and onward.

11. *Jerome of Prague*, Sec. 37.

12. *John Ziska*, Sec. 39.



*Luther before the Diet of Worms.*

## PERIOD VII.

**THE PERIOD OF THE REFORMATION WILL EXTEND FROM THE COMMENCEMENT OF THAT EVENT, A. D. 1517, TO THE PEACE OF RELIGION CONCLUDED AT AUGSBURG, IN 1555.**

1. The year 1517, is generally assigned, as marking the era when the *Reformation* was begun by the Great Head of the Church, through the instrumentality of Martin Luther.

This grand revolution, of which we are now to treat, arose in Saxony from small beginnings. It spread itself, however, with great rapidity, through all the European provinces, and extended its influence, more or less, to distant parts of the globe. From that memorable period, down to our own times, it may justly be considered as the main spring, which has moved the nations, and occasioned many, if not most of the civil and religious revolutions, that fill the annals of history. The face of Europe, in particular, was changed, by this great event. The present age feels yet, and ages to come will continue to perceive, the inestimable advantages it produced. The history of such an important revolution demands, therefore, particular attention.

2. The *religious* state of the world, at the opening of the sixteenth century, fifteen years before the Reformation began,

is acknowledged by all historians to have been deplorable. The nations of Christendom were still in thralldom to the papal power. Corruption, both in doctrine, and practice, prevailed to an extent seldom before known. Scarcely any thing, presented itself to the eye, in any quarter, which could properly be denominated evangelical.

3. Deplorable, however, as was the state of Christendom, in the respects mentioned, there were some circumstances, which, about this, time, were favorable to a reformation. *The first of these was a perceptible diminution of the influence of the court of Rome, in respect to a considerably numerous class of individuals, scattered over Europe.*

Lordly as the papal power carried itself, that power was evidently on the decline. Its zenith appears to have been, when, as already noticed, (Per. 6, Sec. 28,) the guilty Boniface VIII. occupied the papal chair. The quarrel which that pontiff had with Philip of France—the subsequent removal of the papal court from Rome to Avignon, (Sec. 31,)—the still later schism which had led to the election of two popes, each of whom claimed infallibility at the same time, (Sec. 34,)—and, more than all, the decision of the council of Constance, that a general council was superior to the pope, and could depose him, (Sec. 39,)—all had powerfully tended to open the eyes of reflecting individuals, and to lessen, in their estimation, the authority of the court of Rome.

4. A *second* circumstance, at this time favourable to a reformation, was *the general odium, which rested upon the clergy and the monkish orders.*

The *clergy* generally passed their lives in dissolute mirth and luxury; squandering away, in the gratification of their lusts, the wealth which had been set apart for charitable and religious purposes. Nor were they less tyrannical, than voluptuous. They treated their people more like vassals, than rational and immortal beings, whose souls they had in charge. The necessary consequence of lives so dissolute, and of an assumption of power so unwarrantable, was the loss of public respect and esteem.

The *monkish orders*, also, were, at this time, lying under a similar odium. They were considered by many, as camberers of the ground; and occasional complaints were uttered against them. They had broken through every restraint; had employed their opulence to unholy purposes; and, forgetful of the gravity of their character, and of the laws of their order, rushed headlong into the shameless practice of vice, in all its various forms and degrees. If some of the orders were less vicious, as the mendicants, yet their rustic impudence, their ridiculous superstitions, their ignorance, cruelty, and brutish manners, alienated the minds of the people, and diminished their reputation from day to day.

5. A *third* circumstance favourable to a reformation, was the *revival of learning, and a taste for the liberal arts and sciences.*

The *art of printing*, discovered in 1440, soon attained to considerable perfection. Books were multiplied and read. Men of the first rank distinguished themselves by their love of letters, and their patronage of eminent scholars. Even the haughty Leo X. who was elected to the pontificate in the year 1513, and who poured forth his

anathemas against Luther, was conspicuous for his ardour and munificence in the cause of literature.

About the time the art of printing was discovered, the West received a great accession of literature from the East. In 1453, the Turks under Mahomet II. made themselves masters of Constantinople. (Per. 5, Sec. 18.) On this event, many of the most eminent Greek literati removed into Italy, and other countries of Europe, where they were employed in instructing youth, in various branches of science, and in publishing either their own compositions, or accurate editions of the Latin and Greek classics. By reason of their labors, many academies were founded in Italy, France, and Germany; libraries were multiplied, and a generous provision was made for men of learning, and for studious youth, ambitious of literary fame.

This revival of learning was auspicious to the cause of religion. It was during the ignorance of the dark ages, that the papal system gained its ascendancy over mankind. Had knowledge been generally disseminated, papal Rome would never have attained to its unparalleled power. On the revival of learning, that power began to decline. Men were now able to investigate for themselves; they could estimate the force of argument, and judge between the doctrines of the reformers, and those of the advocates of papacy.

6. A *fourth* circumstance favourable to a reformation, was the conviction on the part of many, that a reformation was greatly needed, and the desire which hence prevailed, that such a work might be effected.

The number of those among whom this conviction prevailed, says Mosheim, was very considerable, in many parts of the Christian world. Through ignorance, they were unable to extend their views to a reformation, which should carry them back to Gospel simplicity; but the desire for better things existed; especially that some restraint might be put upon the overgrown power of the pontiffs, and that purer manners and more correct principles might prevail among the clergy.

7. The *immediate occasion* of the Reformation was the sale of indulgences, to which resort was had by Leo X. at that time in the papal chair, in order to replenish his treasury, which had been drained by his various extravagances.

The doctrine of indulgences proceeded upon the idea, not only of an infinite merit in Christ, but that the merit of the saints exceeded in degree what was required of them; and that this surplus merit was committed in trust to the popes and their clergy, for the benefit of such as were willing to pay for it. Whoever pleased, might purchase the pardon of their own sins, present, past, and future, and also ransom the souls of such friends as were suffering the fires of purgatory.

The forms of these indulgences were various; yet they recognized, and claimed for the Pope, the power to forgive all "sins, transgressions and excesses, how enormous soever," to remit punishment, and bestow eternal life, and these by authority delegated to him from the Father, Son, and Holy Ghost.

The prices of these indulgences varied according to the character, ability, and crimes of the purchasers. For remitting the sin of having taken a false oath, in a criminal case, the sum of nine shillings was charged; for robbing, twelve shillings; for burning a house, twelve shillings; for murdering a layman, seven shillings and sixpence; for laying violent hands on a clergyman, ten shillings and sixpence. In other cases, a much greater sum was demanded, even several pounds.

The extent of the sale of indulgences was incredible, both before and after the Re-

formation. As late as the year 1709, Milner remarks, that the privateers of Bristol took a galleon, in which they found 500 bales of bulls for indulgences, and 16 reams were in a bale; the whole were estimated at no less than 3,840,000, worth from twenty pence to eleven pounds each.

8. The sale of these indulgences, in Saxony, was entrusted to one *John Tetzel*, who, in the year 1517, appeared in the neighbourhood of Wittenberg, executing his commission in the most insolent and fraudulent manner; boasting of the superior efficacy of the indulgences which *he* had to sell, and with gross impiety derogating from the merits of even Jesus Christ.

Tetzel was employed by Albert, archbishop of Mentz, to whom indulgences had been sent by Leo X. Tetzel had been long in the service; and, at length, arrived to a degree of boldness and impiety surpassing belief. It was his boast, that "he had saved more souls from hell, by his indulgences, than Peter had converted to Christianity by his preaching." He could assure a child, who might fear a deceased father was unhappy in the world of spirits "that the moment the money tinkled in the chest, his father's soul mounted from purgatory."

A story is related of Tetzel, which serves to show that his character was not unsuspected; and also how indulgences were by some, at this time, regarded. On a certain occasion, Tetzel was at Leipsic, where he made sale of many indulgences and had stowed the money arising from them, in a chest. A certain nobleman, who suspected the imposture, put the question to him—"Can you grant absolution for a sin, which a man *shall intend to commit in future*?" "Yes," replied the frontless commissioner, "upon condition that the proper sum of money be actually paid down." The nobleman instantly produced the sum demanded; and, in return, received a certificate, signed and sealed by Tetzel, absolving him from the crime which he intended to commit, but which he did not choose to divulge. Not long after, Tetzel left Leipsic, taking with him the chest of money, which he had collected. The nobleman had discovered the time of his departure, and the route which he was to take. He hastened forward, and finding a fit place, concealed himself, until Tetzel made his appearance. He now rushed forth, attacked him, robbed him, and beat him soundly with a stick; at the same time showing his indulgence, he informed the impostor, that by virtue of *that*, he presumed himself to be quite innocent of any crime.

9. The conduct of Tetzel attracted the notice of Luther, at that time a professor of philosophy and theology in the university of Wittenberg—it roused his indignation, that such a shameful traffic should be carried on, to the infinite disgrace of religion, and the delusion of his fellow Christians.

10. Hence, he was led to an examination, not only of the nature and tendency of indulgences, but also of the authority by which they were granted. The discovery of one error prompted him to pursue his inquiries, and conducted him to the detection of others. These errors, after mature deliberation, he at length, on the 30th of Sept. 1517, published to the world, in ninety-five distinct propositions. *This was the commencement and foundation of that memorable rupture and revolution*

*in the Church, which humbled the grandeur of the lordly pontiffs, and eclipsed a great part of their glory.*

Luther was born in the year 1483, at Eisleben, a town of Upper Saxony. His father was a respectable man, employed in the mines of the county of Mansfield, to which Eisleben belonged.

At the early age of 20, Luther proceeded master of arts in the University of Erfurth, with high reputation as a scholar ; at which time he designed to pursue the profession of law ; but a providential circumstance diverted him from his purpose, and changed the whole course of his life.

Walking one day into an adjacent field with a companion, the latter was struck with lightning, and suddenly expired. Shocked by an event so unexpected and appalling, he formed the resolution of withdrawing from the world, and of burying himself in the monastery at Erfurth. To such a course, his father was strongly opposed. But to the mind of the son, the solemn providence which he had witnessed, seemed a call from heaven to take upon himself the monastic vow. Accordingly, much to the grief of a fond father, he entered the monastery, in the year 1505.

During the second year of his monastic life, he providentially met with a Latin Bible, to the study of which he applied himself with great zeal, and by means of which was laid the foundation of those more just and scriptural views of Christianity which he was at length to disseminate abroad.

In 1507, he was ordained ; and during the following year was invited to a professorship in the University of Wittenberg, where, in 1512, he was created doctor. As a teacher of philosophy, and as a preacher, he excelled. With human nature he possessed an intimate acquaintance, and was able to touch the springs of human action, in a measure, as he pleased. He possessed an uncommon vehemence of temper, which sometimes brought him into trouble, and a fondness for jesting, which detracted from his dignity and influence. Yet, with these infirmities, he was the wonder of the age in which he lived. He possessed a zeal, which, though free from enthusiasm, scarcely ever remitted its ardour ; and an intrepidity which never cowered, even in view of the greatest dangers. If he was ambitious, his ambition seems to have been to promote the good of the world. Through life, he appears to have had nothing at heart so much, as to see the Church purified from error, and the simple, but glorious truths of the Gospel, attain to their just influence over the hearts and lives of mankind.

"Such," in the language of Milner, "was the illustrious Luther, when called upon by Divine Providence to enter the lists alone, and without one assured ally against the hosts of the pretended successor of St. Peter, who was then domineering over the Christian world, in all his grandeur and plenitude of power."

11. The propositions of Luther, touching the errors of the Church of Rome, were soon spread over Germany, and were received with great applause. On the other hand, Tetzels becoming alarmed, not long after published one hundred and six counter propositions ; in which he attempted to refute the statements of Luther ; and not content with doing this, by virtue of his inquisitorial power, he directed the Reformer's compositions to be publicly burned.

12. The controversy between Luther and Tetzels continued for some time ; but appears to have been regarded by Leo X.

with much indifference. At length, however, perceiving the divisions it was causing, he summoned Luther to appear before him at Rome, within 60 days, to answer for his conduct. Luther, however, aware of the hazard of appearing at Rome unprotected, appealed to Frederick, the Wise, the elector of Saxony, who had openly espoused his cause. The elector readily interposed, and, at length, obtained the consent of the Pontiff, that the cause of Luther should be heard at Augsburg, in Germany, before Cardinal Cajetan.

13. In Oct. 1518, Luther, having obtained a passport from the Emperor Maximilian I. appeared before Cajetan, at Augsburg, where several interviews took place between the parties, in all of which the haughty cardinal endeavoured by frowns and menaces to compel the reformer to renounce his errors, and to return to the bosom of the Church. At length, finding his judge inaccessible to reason and argument, Luther privately left Augsburg, and returning to Wittenberg, appealed from the pope, to a general council.

A more improper agent could not have been chosen to preside in this affair, than Cajetan; who was an interested man, a dominican, the avowed friend of Tetzel, and the implacable enemy of Luther.

At three several times, Luther appeared before Cajetan, and as often was exhorted to recant; which refusing to do, he was forbidden to come any more into the presence of the cardinal, unless he was disposed to humble himself to the dictates of "holy church."

At this juncture, it was rumoured that the reformer was in danger, the cardinal having received commands to seize him. Luther, however, still waited several days, during which he repeatedly wrote to the cardinal, requesting a dismission, and urging the propriety of his being heard before a tribunal, better qualified to decide.

No reply being made to his communications, and the dangers evidently thickening about him, he resolved upon flight. A friendly senator ordering the gates to be privately opened for him, he mounted a horse, and left the city.

Although but poorly prepared for such a journey, having neither "boots, spurs, nor sword," he pushed forward the whole day, with great rapidity. At night, when he dismounted, he was unable to stand, and fell upon the straw in the stable. Such was the conclusion of the conference at Augsburg.

14. The Roman pontiff soon sensible of his imprudence, in entrusting a man of the fiery temper of Cajetan, with so delicate a commission, now endeavoured to remedy his error, by employing Charles Miltitz, a Saxon knight, a man of more candor and impartiality, to converse with Luther, and, if possible, to induce him to submission and obedience.

Miltitz, who was distinguished for his prudence, penetration, and dexterity, appeared well qualified for the execution of such a nice and critical commission. Leo X.

sent him, therefore, into Saxony, to see the reformer. Sensible, however, of the influence which Frederick, the elector, might exercise in the affair, Leo directed Miltitz first to see the Elector, and by way of propitiating his favour, he sent him the golden consecrated rose, which the pontiffs used to bestow on princes, as an uncommon mark of friendship and esteem. Frederick, however, received the boon with great indifference, and still maintained his strong attachment to the reformer.

15. The conference between Miltitz and Luther was conducted in such a manner, as for a time bid fair for an accommodation. But not exactly harmonizing, as to the manner in which the controversy should be settled, it was agreed, that the matter should be referred to a German diet, and that, in the mean time, Luther should write a conciliatory and submissive letter to the pope.

The views of Luther on the subject of reformation were, doubtless, at this time, partial and circumscribed. He had, as yet, no intention of withdrawing from the Church of Rome. Had the pope been a man of real prudence—had he enjoined silence on the adversaries of Luther, as the reformer requested—had he corrected that gross abuse of Church authority, *the sale of indulgences*; Luther might have been restored to the bosom of the Church, as a dutiful son, and the reformation have been crushed in the bud. The letter, which Luther wrote to the pope, says a catholic writer, “was rather *civil* than *humble*,” for it gave not up one iota of the grand point, for which he was called in question.

It may be added in this place, respecting Tetzel, that he was abandoned by his friends, and fell a victim to disappointment and despair, ending his days as a fool.

16. The prospect of a reconciliation, so flattering at this time to the Romish party, was soon overcast, by a famous controversy, carried on at Leipsic, in the year 1519. The champion of the papal cause, in this dispute, was a doctor named Eckius, who challenged Carolstadt, the colleague and adherent of Luther, to try his strength with him, in a contest on the points in question.

Eckius, had himself formerly been the friend of Luther; but a thirst for fame, and a prospect of worldly advantage, had seduced him from the cause of truth. Relying on the force of his genius, he sought an opportunity to exhibit his theological skill. Accordingly, a challenge was presented to Carolstadt, a doctor of divinity, archdeacon of Wittenberg, who was one of the first open defenders of Luther.

This challenge was readily accepted. The assembly convened to hear these champions, was numerous and splendid. For six days, the contest was carried on, with much ability on both sides; but the superior eloquence and acumen of Eckius, seem to have afforded a temporary triumph to the enemies of the reformation.

17. The success of Eckius, in this discussion, emboldened him, next, to tender a challenge to Luther himself. The reformer was not backward in accepting it. In this second theological contest, which was continued ten days, with uncommon ardour, Eckius appeared to much less advantage; and though

both parties claimed the victory, it was apparent that the antagonist of Luther retired from the field, shorn of that glory, of which he boasted in the contest with Carolstadt.

Among the subjects of controversy, at this time, were the doctrines of purgatory, and indulgences; the nature of repentance and the remission of sins; and particularly the foundation of the supremacy of the Roman pontiff. So forcibly was Eckius impressed with the reasoning of Luther, and especially with the neat and well digested order in which his materials were arranged, that he was compelled to acknowledge, before a splendid audience, the qualifications and attainments of his opponent.

18. The controversy at Leipsic was the means of bringing forward a powerful auxiliary to the cause of the reformation, in the person of *Philp Melancthon*, at this time professor of Greek in the university of Wittemberg. This great man being present at the public dispute, between Eckius and Luther; appears, at this time, to have become settled as to the justness of the principles of the Reformation, and to have enlisted himself, as the powerful coadjutor of the Saxon reformer.

Melancthon was, at this time, only twenty-three years old, yet, even at this early age, his talents, attainments and piety appear to have commanded universal respect. Hence, he was eminently prepared to embrace with cordiality, the great doctrines of the Reformation. This he did with great sincerity, and proved himself to be among the most powerful instruments of the work of reform. In his character, he was widely different from Luther, possessing not his intrepidity and decision; yet, in the day of real danger, he was not destitute of courage, resolution, and fortitude. As an assistant to Luther, he was of great service; but was doubtless more suited to a peaceable state of the Church, than to times of difficulty and turbulence.

19. About this time, (A. D. 1519,) the Reformation received still further support, in a good work begun by *Zuinglius*, a canon of Zurich, in Switzerland; who boldly resisted the sale of indulgences in that country; thus laying the foundation of that noble superstructure of gospel liberty, which afterwards adorned the cantons of the Helvetic republic.

Zuinglius was a man of extensive learning and uncommon sagacity, accompanied with the most heroic intrepidity and resolution. From his early years, he had been shocked at the superstitious practices of the Church of Rome; and even before the name of Luther was known in Switzerland, had called in question the supremacy of the pope. In the year 1519, this great man took an open and resolute stand against the sale of indulgences; thus preparing the way for reformation among the Helvetic cantons. His noble efforts were seconded by other learned men, educated in Germany, who became his colleagues and the companions of his labors; and who, jointly with him, succeeded so far in removing the credulity of a deluded people, that the pope's supremacy was rejected in the greater part of Switzerland.

20. Upon the defeat of Eckius, mentioned in Sec. 17, he immediately repaired to Rome, where uniting with Cajetan, and others, Leo X. was prevailed upon to issue his bull (15th June,

1520,) against Luther ; in which his heresies were condemned, his writings ordered to be burnt, and he, on pain of final excommunication, summoned to cast himself on the sovereign mercy of the Roman court within 60 days.

21. On receiving this rash sentence, Luther was at no loss what to do. The die was cast ; reconciliation was hopeless. He could no longer hesitate to withdraw from the Church of Rome. Accordingly, in testimony of his purpose, on the 10th of December, 1520, having directed a pile of wood to be erected, without the walls of Wittemberg, in the presence of a numerous assemblage of spectators, *he laid the bull of excommunication on the pile, and placing fire beneath it, reduced it to ashes.*

By this, he declared to the world, in a manner the most emphatic, that he was no longer a subject of the Roman pontiff ; and would no longer submit to his authority.

This decided step, so excited the displeasure of the now exasperated pontiff, that in less than a month, the sentence of excommunication sounded forth from the Vatican ; but the day of trembling was past. Before this, Luther had ceased to belong to the Church of Rome ; he therefore heard the distant thunder without dismay.

22. The emperor Maximilian I. dying in 1519, was succeeded by his grandson, the celebrated Charles V. On his accession, Leo reminded him of his obligation to support the interests of the Catholic Church, and attempted to persuade him to proceed with the greatest rigour against Luther.

23. The situation of Charles, at this time, was, in several respects, perplexing. He wished to secure the friendship of the Roman pontiff, but at the same time was under great obligations to Frederick the Wise, the patron of Luther, by whose influence he had obtained the imperial crown of Germany. He seems, therefore, to have adopted a middle course. To please the pope, he consented to the burning of Luther's writings ; to quiet the elector, he refused to inflict any punishment upon the reformer ; but agreed that the whole subject should be reserved for the consideration of a general diet, which he ordered to be held at Worms, in the year 1521, and before which he summoned Luther to appear.

This diet was the general assembly of the German empire, and was composed of all its princes, archbishops and bishops, besides numerous abbots. It took cognizance of all momentous concerns, as well those of an ecclesiastical, as of a secular nature.

The friends of Luther, upon his receiving the summons of the emperor, were concerned for his personal safety. Through the influence of his friend, Frederick, he received a passport, signed by the emperor, to Worms, and again in return to Wittemberg. His friends, notwithstanding this, were filled with melancholy forebodings ; but the mind of the Reformer, trusting, as he did, in the righteousness of

his cause—in the protection of God, was not to be intimidated. With his characteristic intrepidity, he said, that “if he met as many devils at Worms, as there were tiles upon the houses, he would not be deterred.”

On the 16th of April, he entered Worms. When his arrival was announced, a multitude flocked about his carriage, on descending from which, he exclaimed aloud, “God will be on my side.”

The reception which Luther met at Worms, from the people, must have imparted the highest pleasure. Crowds daily flocked to see him; and his apartments were filled with visitors of the highest rank. In short, he was looked upon as a prodigy of wisdom, and respected as one who was born to enlighten the understandings of mankind, and direct their sentiments. Luther lodged near the Elector of Saxony, and the day after his arrival was conducted to the Diet, by the marshals of the empire.

24. On his appearance before the Diet, Luther was permitted to plead his cause, which he did with singular ability, in a speech of two hours, first in German and then in Latin. Great efforts were made by the members of the Diet to induce him to renounce his opinions and return to the Church; but, finding him incorrigible, Charles ordered him to depart from Worms, soon after which the Diet declared him a heretic, and an outlaw.

25. Luther was now in danger, which being perceived by his friend, the elector of Saxony, the latter took measures to conceal him, for ten months, in the castle of Wartburg, commissioning some persons, whom he could trust, to seize the reformer, on his return to Wittenberg, and to convey him to the above castle, as a place of safety.

Luther was made acquainted with the plan; but he did not relish it. The intrepid reformer would rather have confronted his enemies, trusting in God for deliverance; but he yielded to the wishes of his friend and patron, and thus probably escaped an end, as tragical as was that of John Hus and Jerome of Prague.

The plan was well contrived, and well executed. Three or four horsemen, disguised in masks, contrived to conceal themselves in a forest near Eisenach, from which rushing forth, as Luther passed, they seized him, and conducted him to the castle, apparently as a prisoner.

26. During his concealment in the castle of Wartburg, Luther was far from being idle. Here he translated a large part of the New Testament into German, which, with other works, composed at this time, were afterwards of great use, in forwarding the work of reformation.

The sudden disappearance of Luther, awakened the anxiety of his friends. Various reports were circulated concerning him, and few knew what to believe. By some, suspicions were indulged that he had come to a violent end, by the hands of the papal advocates.

The situation of the reformer, was made as comfortable as circumstances would permit. Yet it required not a little patience to submit to such a confinement. He desired to be abroad, forwarding the noble work, which he had espoused. It was,

however, not in him to be idle. He laboured diligently, within the walls of the castle, preparing materials for several works, which greatly aided the cause, after his liberation.

27. While Luther was thus concealed, his friend Carolstadt took the lead; but through a misguided zeal, in throwing down and breaking the images of the saints, placed in the churches, he seriously disturbed the tranquillity of the state. Luther receiving information of these commotions, occasioned by conduct so inconsiderate, left his retreat, without the knowledge of his patron, and again made his appearance at Wittemberg.

28. By his prudent counsels, added to the influence of his example, order and tranquillity were again restored; and the reformer entered once more into the work of reformation. Besides preaching, he published his New Testament, which circulating rapidly throughout Germany, contributed to open the eyes of the people to the true doctrines of the Gospel, and the erroneous principles and superstitious practices of the Church of Rome.

The publication of the New Testament in German, was not long after followed by that of the whole Bible, in the same language. This, it was easy to foresee, must produce important results. Numbers, who had groped in darkness, now read, in their own language, the precious word of God. The effect of thus diffusing the Scriptures, was seen, not only among the laity, but many of the clergy were awakened to a sense of the important duties of their sacred office. They ventured forth from their convents, and became the advocates and asserters of the great truths of Christianity.

29. Leo X. dying in the year 1521, was succeeded by Adrian VI. a man of far greater sobriety and purity of manners, than had for a long time occupied the papal chair. He was nevertheless opposed to the Reformation, and despatched a messenger to the Diet, to be held the same year at Nuremberg, to demand the execution of the sentence, which had been pronounced against Luther at the Diet of Worms.

Notwithstanding the severity of Adrian against Luther, he was a man of some candour. He acknowledged that the Church laboured under fatal disorders, and declared his willingness to apply the remedies, which should be judged best adapted to heal them.

30. Adrian lived only to the following year, and was succeeded by Clement VII. a man of reserved character, and prone to artifice. On his accession, he recalled the messenger sent by Adrian to Nuremberg, and despatched the Cardinal Campegio, with orders to insist on the execution of the sentence against Luther. The Diet were, however, too deeply sensible

of the existing disorders and corruptions in the Church, to proceed with violence against the reformer. They deemed it expedient to suspend the execution of the sentence, and refer the whole subject to a general council.

The transactions of the diet at Nuremberg were, upon the whole, favourable to the Reformation; and, at the same time, produced no little discontent at Rome. The German princes saw too plainly in what estimation Luther was held, and with what propriety he had raised his voice against the court of Rome, to admit of any measures of severity against him. On the contrary, they avowed their sense of the deplorable state of the Church, and advised the pope to apply the proper remedies.

31. About this time the reformed religion was received in Sweden—in Denmark—in Hungary—in Prussia—and to some extent even in France.

The person who took the lead in propagating the principles of the reformers in Sweden, was Olaus Petri, assisted by his brother, and missionaries from Germany, who brought with them not only the faith of Luther, but also his Bible. Gustavus Vasa, at this time raised to the throne of Sweden, seconded these efforts, by causing the Bible to be translated and circulated. In a short period, the papal empire in Sweden was overturned, and the reformed religion was publicly, and, by authority, adopted.

In the work of reformation in Denmark, the great champion was Martin Reinard, a disciple of Carolstadt, who was invited by the king of Denmark, Christiern II. to preach the reformed religion within his dominions. Notwithstanding that the latter was a wicked and cruel monarch, he wished the reformed religion to be introduced into his kingdom, from a desire to throw off the papal dominion, that he might subject the bishops to his own power. God, however, employed him as an instrument to accomplish good. The work begun in his reign, was completely effected under that of his successor.

By the year 1522, the news of the reformation had reached Hungary. Several students resorted to Wittemberg, and having received instructions from the voice and pen of Luther, returned to their country, and there erected the standard of Christian liberty.

The reformation was extended into Prussia in the year 1523, at which time, Luther sent John Brisman, a Franciscan doctor of divinity, into that country. In the following year, he was followed by several other divines, through whose instrumentality the cause of true religion was greatly strengthened.

From Germany, also, the reformation extended into France. As early as 1523, there were not a few persons in this latter country, who with Margaret, queen of Navarre, sister of Francis I. at their head, were favourably inclined towards the reformed religion, and erected several churches, for a purer worship. The French had a translation of the Bible, which had been made by Guido des Moulins, as early as 1524. This was corrected and printed in 1487, and the study of it began to prevail. The work of reformation, however, was slow, by reason of the illiberality and persecuting spirit of the reigning monarch, Francis I.

32. Unfortunately, while the principles of the Reformation were thus spreading abroad, a dispute arose between Luther, Carolstadt, and Zuinglius, in relation to the sacrament, which terminated, in a permanent division between them.

Luther rejected the popish doctrine of *transubstantiation*, adopting that of *consubstantiation*; i. e. that with the bread and wine, the partakers receive the real body and blood of Christ. On the other hand, Zuinglius and Carolstadt, with the churches of Switzerland, adopted the opinion that the elements in the sacrament are only *symbolical* of the body and blood of Christ.

33. About the year 1524, the political state of Germany became unsettled, by reason of different estimates made of the papal system, in different states, and the intestine divisions, which existed among the reformers themselves. But the circumstance which threatened the most serious evil to the cause of the Reformation, and which involved Germany in commotion, was a civil war, usually called the *war of the peasants*. The persons concerned in this war, called *anabaptists*, from their re-baptizing such as had already been baptized, demanded a release from the oppression of their superiors, and from all religious control. They were headed by one Munzer, who decrying Luther, pretended himself to be destined by Providence to correct existing abuses, and to give to the people the true liberty of the Gospel. This war cost Germany the lives of 50,000 of her citizens, besides seriously injuring the cause of the reformation, as its enemies pretended, that the war grew out of the too liberal principles of the reformers, relative to Christian liberty.

The persons engaged in these commotions, under their leader, Munzer, aided by Stork, Stubner, and others, waged war against both law and order. They claimed to be under a *divine impulse*, and were armed against all opposition by the pretended power of working miracles. Wherever they appeared, they laid waste the country with fire and sword, and daily exhibited spectacles of unrelenting barbarity.

In opposition to such a spirit of discord, Luther boldly enlisted himself. He avowed his abhorrence of principles, which led to such excesses; and firmly denied that the doctrines of the reformers in the least tended to such results.

Justly alarmed at a state of things thus wild, and tending so powerfully to universal anarchy, the princes of the German states united their forces for the suppression and punishment of the insurgents, and at length they were brought to a pitched battle, in which they were signally defeated. Munzer was put to death, and the remnant dispersed.

34. During these commotions in Germany, (A. D. 1525) Frederick the Wise, the friend and patron of Luther, deceased; and was succeeded in his dominion by his brother John, who espoused the cause of the Reformation with more zeal than the former had done. He placed himself at the head of the Lutheran Church, and was instrumental in establishing that form of Church government, over a considerable part of Germany.

The conduct of Frederick was always that of a wise and prudent prince. He

favoured Luther and his cause, though he avoided breaking with Rome. John, on his accession, proceeded on stronger principles. He espoused the cause, not only by receiving the abettors of it under his protection ; but, also, by taking upon himself to regulate all ecclesiastical matters, in his own department of government.

He employed Luther and Melancthon to form a code of ecclesiastical laws, for the establishment of the Saxon church. He removed from office such of the clergy as either by immorality, or want of talent, had been a burden and a disgrace to the holy function, placing men of an opposite character in their stead. Several of the neighbouring states followed the example of John ; and thus the *Lutheran Church* first obtained a complete establishment through a considerable part of the German empire, and the authority of Rome was trampled in the dust.

35. While the elector of Saxony, and other princes of Germany, were thus laying the foundations of the Reformation broader and deeper, Charles V. issued his letters, convening a diet, to be held at Augsburg, in 1525 ; but unforeseen circumstances occurring, it did not meet till the following year, and then at *Spires*.

36. Previously to the meeting of the diet, the fears of the reformers were excited, as the letters of the emperor appeared to breathe nothing but the execution of the edict of the Diet of Worms, and the destruction of the Lutherans.

37. On the meeting of the Diet, however, at which Ferdinand, the brother of Charles, presided, the former found it necessary to recommend moderation and harmony to the contending parties, as the Turks were now threatening to invade the empire ; and even France and England and the pope were in treaty against the emperor. Thus kindly, did divine Providence interpose for the reformers ; and the diet at length broke up, with the unanimous resolution, " That every state should be left to adopt those measures, in respect to religion, which it judged best, till a general council could be convened, to decide on the subjects in dispute."

Nothing could be more humiliating to the Church of Rome, or more favourable to the cause of the Reformation, than this resolution of the diet. It encouraged numbers to think and act with greater freedom than before. It afforded a noble opportunity to the Reformers, which they improved with singular industry, to propagate their opinions, and digest their plans.

38. This prospect, so bright for the reformers, did not last long. Charles and the pope, who had for some time been at variance, again became friends. This reconciliation was followed by a second diet, held at *Spires*, in 1529, at which, through the influence of the emperor, the decree of the former diet, so favourable to the cause of the reformers, was repealed, and

every departure from the Catholic faith and discipline was forbidden, till a general council should be assembled.

39. This decision, as might have been expected, was ill received by the reformers, who saw in it a design, if not to crush the infant Churches, to prevent their growth. Considering it as a violation of their sacred rights, the elector of Saxony, the marquis of Brandenburg, the landgrave of Hesse, the dukes of Lunenburg, with several other princes, entered their solemn *protest* to it. From the circumstance of this protest, the reformers and their civil supporters, were afterwards called, and are to this day called **PROTESTANTS**.

This protest gave great umbrage to the emperor, who ordered the messenger delivering it to be arrested, and held in custody several days. To the protestant princes, the proceedings of the emperor were truly afflictive. They perceived it to be high time to consult for their protection, against a powerful potentate, intoxicated with success, and irritated by opposition. A solemn confederacy was therefore resolved upon, and several assemblies were held to concert measures about their own safety, and the success of the cause. But, before any thing further was decisively determined upon, it was announced that the emperor would soon summon another diet of all the German princes and orders. In view of such a meeting, it was agreed that each state should deliberate for itself, and forward to the Elector of Saxony a statement of what it deemed expedient to be done.

40. The following year (A. D. 1530) Charles V. assembled the famous diet of *Augsburg*, which was opened in the month of June. At this diet, the emperor determined, if possible, to bring all subjects in dispute between the Papists and Protestants, to a final termination.

41. In view of such a determination, the emperor required Luther to draw up a summary of the Protestant doctrines, in order to be presented to the diet. This was accordingly done, and is known, to the present day, as the **CONFESSION OF AUGSBURG**.

In the execution of a work of so much moment, Luther was assisted by several divines. To render the work still more complete, the accomplished Melancthon was employed to revise and correct it. The result of their labours was a treatise containing 28 chapters; admired by many even of its enemies, for its piety, learning and perspicuity; and which from that day has been appealed to as the standard of protestantism.

42. On the opening of the diet, this confession was presented, and, on being read, was listened to by the emperor and assembled princes, with the most profound attention. Such was the apparent impression made upon the minds of the members, that strong hopes were indulged, that the diet would consent that Protestantism should be tolerated. But these hopes were

not destined, at this time, to be realized. Strongly pressed by the papacy, the emperor at length agreed to the passing of a decree, commanding all his subjects to acknowledge the supremacy of Rome, in all matters ecclesiastical, upon pain of the imperial wrath.

There was, also, presented to this assembly, a remonstrance of the same nature, from several cities, which had adopted the opinion of Zuinglius, in relation to the Eucharist, which was drawn up in a masterly manner by Martin Bucer.

The Roman pontiff employed several catholic divines, at the head of whom was Eckius, to refute the protestant doctrines; but their arguments were weak and unsatisfactory. Learned replies by Melancthon and others, were published to this production of the Catholics.

43. On the breaking up of the diet, the Protestant princes saw that nothing remained for them, but to unite in measures of mutual defence of their cause. Accordingly, in the latter part of the same year, they assembled at Smalcald, and entered into a solemn league, commonly known by the name of the *league of Smalcald*, for the support of their religious liberties, and resolved to apply to the kings of France, England and Denmark, for protection.

44. These preparations for defence made no small impression upon the emperor; besides, he was at this time considerably perplexed in consequence of an attack upon his dominions by the Turks, which rendered a rupture with the Protestant princes, extremely unpleasant. Hence, he was induced to conclude a treaty of peace with them at Nuremberg, in 1532, by which the decrees of Worms and Augsburg were revoked, and the Lutherans were left to enjoy their rights till the long promised council should assemble, and decide the controversy.

This religious truce, concluded at Nuremberg, inspired the friends of the reformation with vigour and resolution. It gave strength to the feeble, and perseverance to the bold. The secret friends of the Lutheran cause were induced to come forward; and several states openly declared on the side of protestantism, to the great mortification of the Roman pontiff, and the papal advocates.

45. The year 1533 was distinguished for a second commotion (see Sec. 33,) caused by some anabaptists in the city of Munster, in Westphalia. During a short period, their arms were successful against the papal princes; but in 1535 an end was put to the sect in Germany; but their principles relating to baptism took deep root in the Low Countries, and were carried into England.

We have not room to portray the conduct of these anabaptists, under their pretended commission to destroy all civil institutions, and to establish a new republic. They

were doubtless exceedingly wild, and some of the opinions which they adopted led to the greatest extravagances. But, on the other hand, they were persecuted in a manner the most cruel. The conduct of these anabaptists at Munster, drew upon the *whole body* in all parts of the empire, heavy marks of displeasure, from the greatest part of the European princes. Thus the innocent and the guilty were involved in the same terrible fate, and prodigious numbers were devoted to death, in the most dreadful forms.

To the reformers, these scenes were deeply painful. They could not justify these anabaptists. They condemned their turbulence, and pitied their delusion; yet they could not believe the papists authorized in the sanguinary measures they adopted. On the other hand, the papists looked, or pretended to look, upon the anabaptists, as the followers of Luther; and believed their excesses to be the result of the principles which he had inculcated, in relation to religious liberty.

46. During the above transactions, an event occurred, which, although it did not at first promise much, laid the foundation for the most happy consequences. This was the overthrow of the papal power in *England*, about the year 1534, through the influence of the reigning monarch, Henry VIII. in consequence of the refusal of the pope to grant to that prince a divorce from his wife, in order that he might be espoused to another person.

Henry was a man of abilities, but notorious for his passions, and vices. At the beginning of the Reformation, he had enlisted against it, and even himself wrote a book in opposition to Luther, which so much pleased the pope, that he bestowed on him the title of *Defender of the Faith*.

The wife of Henry, at this time, was Catharine of Arragon, his brother's widow, and aunt to Charles V. She was a lady somewhat older than himself; but with whom he had lived, upon good terms, for several years, and by whom he had several children.

For reasons, which do not distinctly appear, but probably from affection to another lady, he began to entertain doubts of the lawfulness of his marriage, as Catharine was the widow of his brother. The person by whom the king was captivated was Anne Boleyn, a young lady of great personal attractions; who had lately been introduced to the court, as maid of honor to the queen.

Determined, at length, to raise her to the dignity of queen, Henry applied to the pope for a divorce from Catharine. But the pope, dreading the resentment of Charles V. the uncle of the queen, under various pretexts, contrived to delay an answer to the request; but, at length, urged by Charles, he pronounced the marriage with Catharine *lawful*, and thereby forbade the intended contract with Anne, the object of the king's affections.

While the pope was deliberating on the course he should pursue, and before his final answer was given, Cranmer, a secret friend of Luther and the Reformation, advised the king to consult the universities of Europe. Upon this appeal, a majority decided Henry's marriage with Catharine to be unlawful, and that he was at liberty to espouse another.

Exasperated at the decision of the pope, Henry determined to take advantage of the judgment of the Universities, and was united to the object of his affections. At the same time, he resolved to make the court of Rome feel the weight of his resentment. Accordingly, he caused himself to be declared Supreme Head of the Church of Eng-

land; and from that time, the papal authority in England, in a great measure, ceased.

47. The progress of the reformation in England, during the life of Henry, was slow. The principal alterations consisted in the removal of the supremacy from the pope to the king; the dissemination of the Scriptures, and the suppression of the monasteries. In most other respects the Romish superstition remained untouched; and great severity was exercised against such, as attempted to advance the reformation, beyond what the king prescribed.

Happily for the cause of truth, Henry elevated to the see of Canterbury, Thomas Cranmer, a man of distinguished learning, whose mind being opened to a just view of the great doctrines of the Scriptures, laboriously forwarded the cause of the Reformation. And in this he was assisted by the new queen, Anne Boleyn.

Convinced of the importance of a general dissemination of the Scriptures, Cranmer persuaded the king, in the year 1534, to order a translation to be begun. This was accordingly effected, and the Bible was read in many of the churches, to which multitudes flocked to hear it.

Having accomplished an object of this importance, Cranmer next directed his attention to the suppression of the monasteries. To this proposal, Henry acceded. The monks were his enemies, and under the pretext of their immorality, he was willing to lay hold of their wealth. In the year 1535, Cranmer commenced the visitation. The result was highly unfavourable to these institutions; they were represented as nurseries of idolatry, cruelty, intemperance and incontinence, and worthy only to be broken up.

Upon this, an order issued for the suppression of the lesser convents; 376 of which were destroyed, by which Henry acquired £10,000 in plate and moveables, and an annual income of £30,000. Above 10,000 ejected friars were thrown upon government to support; many of whom were introduced, from economy, into vacant benefices; and these hosts of disquieted papists, and enemies of innovation, became connected with the Church.

Another inquiry was not long after instituted into the character of the larger monasteries, and their suppression followed. From 1537 to 1539, six hundred and forty-five monasteries were destroyed, besides ninety colleges, more than two thousand chantries, and five chapels and ten hospitals; and all their wealth, their lands, silks, jewels, &c. flowed into the royal coffers.

The conduct of Henry was no sooner reported at Rome, than he was denounced as an opponent of Christ's vicar on earth; his title of "Defender of the Faith," was withdrawn. He was, moreover, excommunicated; his kingdom laid under an interdict, and he himself cited to appear at Rome. To the lofty spirit of Henry, however, these ravings of the pope were only as an idle wind.

Henry died in the year 1547. In order to see how far reform had advanced at this time, it is only necessary to look at the principal grounds of dispute, and the light in which they then stood. These were, 1, Papal supremacy; 2, Infallibility; 3, Reading the Scriptures in an unknown tongue; 4, Indulgences; 5, Image worship; 6, Transubstantiation; and 7, The denial of the cup to laymen. Of these, the first four were corrected; the fifth was modified; but the last two were still corrupting the national creed. Although all was not done which was desirable, ground was secured, which was afterwards converted into a means of acquiring advantages.

48. It belongs to this place to introduce to the notice of our readers another celebrated reformer. This was *John Calvin*, a Frenchman, who in the year 1534 forsook the fellowship of Rome, and relinquished the charge of the chapel of la Gesine, and the rectory of Pont l' Eveque; sometime after which (1541) he settled at Geneva, where by his preaching, his writings, and his correspondence, he greatly advanced the Protestant cause, and was the author of that form of Church government, which is termed *Presbyterian*. He became the head of a numerous sect of Christians, who adopting many of his religious sentiments, were denominated *Calvinists*.

Calvin was born at Noyon, in Picardy, July 10th, 1509. He received his early education at Paris; and being designed by his father for the Church, at the age of 12 was presented to the chapel of la Gesine, in the church at Noyon.

Some time after, his father changing his resolution respecting his son, put him to the study of law. In 1534, Calvin forsook the communion of the Roman Church, and becoming interested in the doctrines of the Reformation, espoused that cause, and began to forward it in the city of Paris.

Francis I. was, at this time, the reigning monarch. Highly incensed with the conduct of the advocates of the Reformation, he ordered several of them to be seized. Calvin narrowly escaped; being protected, as were many of the Protestants, through the influence of the queen of Navarre, the sister of Francis, and a decided friend of the Reformation.

At this time, Calvin deemed it expedient for his safety to retire to Basil, where in 1535, he published his "*Institutions of the Christian Religion*," which he dedicated to Francis, and in which he aimed to show, that the doctrines of the Reformers were founded in Scripture, and that they ought not to be confounded with the Anabaptists of Germany.

Subsequently to the publication of his Institutes, happening to pass through Geneva, he was so pressed by the two distinguished reformers, Farel and Viret, that he consented to settle at Geneva, and assist them in their labours. Accordingly, in 1536, he became both minister and professor of divinity there.

The severity of Calvin's doctrines and discipline, not long after became highly offensive to the people of Geneva, who raised a storm of persecution against him and his companions; in consequence of which they were obliged to leave the city. Calvin retired to Strasburg, where he established a French Church, and became professor of Theology; but in 1541, he again took up his abode at Geneva, where he continued till his death, which happened in 1564.

Calvin founded a seminary at Geneva, which obtained a legal charter, and continued to flourish under his presidency and direction, until his death. In the literary pursuits of this college, he was assisted by the celebrated Theodore Beza, and other eminent men.

The ardour with which he pursued his studies was unremitted; and at the age of 22, Scaliger pronounced him to be "the most learned man in Europe." The writings of Calvin had a salutary effect upon the Romish Church. By the exposure of her pollutions, her shame was excited, and she abandoned some abuses in doctrine and discipline.

The Reformed Churches in France adopted his confession of faith, and were model-

ed after the ecclesiastical order of Geneva. In Scotland and Holland, his system was adopted, and by many Churches in Germany and Poland.

One stain attaches itself to the character of Calvin, and indeed, was the grand defect of most of the active reformers, as it was, also, of the opposers of the Reformation; this was a *spirit of intolerance*. Calvin has been accused of being the means of the death of Servetus, a learned Spaniard, who was condemned to be burnt alive in the year 1553, on account of his heretical doctrines, in relation to the Trinity. That Calvin persecuted Servetus, and so far acted contrary to the spirit of the Gospel, must be admitted; but whether the death of this unfortunate individual is to be imputed to him, as it is a disputed point, will not be attempted to be decided in such a work as this.

49. The peace of Nuremberg, (Sec. 44,) though favourable to the cause of the Reformation, was far from putting the religious world at rest. This better state of things, it was supposed, could be effected only by a general council; and Charles V. was unremitted in his efforts to induce Clement VII. to convene one. Wearied by the importunity of the emperor, Clement, at length, reluctantly named Mantua, in Italy, as the place of meeting; but before it was assembled, he was summoned to his great account, A. D. 1534.

50. Paul III. succeeded Clement in the pontificate. His accession inspired the emperor with fresh hopes, in respect to the assembling of a council, and his wishes were accordingly repeated. Paul early proceeded to take measures for calling the long expected council at Mantua; but the Protestants of Germany refused to have their disputes settled in Italy.

51. The prospect of a general council becoming thus doubtful, Charles resolved, if possible, to remedy the evil, by ordering a conference at Worms, between the most distinguished persons engaged in the great controversy. Accordingly, in the year 1541, Eckius and Melancthon disputed for several days, but without coming to any point.

52. Under these circumstances, Paul was prevailed upon to announce his intention to call a council, and the place nominated was Trent. This place, though within the German territory, was not satisfactory to the Protestants. Their resistance awakened the wrath of Charles, who now declared war against all those powers, which should refuse to assemble at Trent, or to abide by the decision of that council.

As the affairs of the Protestants were in this perplexed and gloomy prospect before them, Luther died in

peace, at Isleben, his native place, on the 18th of February, 1546.

The death of Luther occurred at a time, when his presence and counsel appeared essential to the cause of the Reformation. But God was now about to teach his friends, that the cause was his own, and that he could employ more instruments than one to accomplish his purposes.

It was an occasion of joy to the friends of the Reformation, that Luther, after a life of so much trouble and opposition, should be permitted to end his days in peace, in his native place, and in the midst of his friends. He died as a Christian would wish to die—with a full apprehension of his situation, and filled with the consolations of that religion which he had espoused, and for which he had suffered so much.

Luther was not without his defects. In his natural temper he was ardent, and sometimes overbearing. But the turbulence of the times, the masculine character of the opposition which he had to encounter, required an independence, a promptness, a decision, which characterize but few. Without an undaunted spirit, he could not have succeeded.

54. In the same year that terminated the life of Luther, the famous *council of Trent* was convened, and began to publish its decrees, in favour of the doctrines and discipline of the Church of Rome.

This council consisted of 6 cardinals, 32 archbishops, 228 bishops, and a large number of other clergy. The object of assembling it was, as was pretended, to correct, illustrate, and fix with perspicuity, the doctrines of the Church; to restore the vigour of its discipline, and to reform the lives of its ministers. But its proceedings show, that it was more attentive to what might maintain the despotic authority of the pontiff, than solicitous to adopt such measures, as were necessary to promote the good of the Church. By this council, it was decreed, that the Latin translation of the Bible, commonly called the *Vulgate*, is an authentic, i. e. a faithful, accurate, and perfect translation—that the Roman pontiff alone had the right of determining the true meaning and signification—that the Holy Scriptures were not composed for the use of the people, but only for teachers.

55. To the authority of the council at Trent, the Protestant princes, in a diet held at Ratisbon, solemnly protested. In consequence of which they were proscribed by the emperor, who with an army marched forth to subdue them. The Protestants defended themselves with great spirit, but were defeated with signal slaughter near Muhlberg, April 24, 1547. The elector of Saxony was taken prisoner, and the landgrave of Hesse, the other chief of the Protestants, was persuaded to throw himself upon the mercy of Charles.

56. The defeat of the Protestants gave great joy to the friends of Rome, who now looked forward to the ruin of their cause. In the diet of Augsburg, which was assembled soon after, with an imperial army at hand to forward his wishes, Charles required of the Protestants that they should leave the

decision of these religious contests to the wisdom of the council of Trent. To this a greater part of them were obliged to submit. But a plague breaking out in the city of Trent, the council was broken up, before any decision was agreed upon.

57. The prospect of a speedy settlement of the contest being thus blasted, the emperor resolved to settle the affair himself. Accordingly, he directed a formulary to be drawn up, which should serve as a rule of faith and worship to both of the contending parties, until a council could be summoned. As this was only a *temporary* appointment, the rule in question was called the *Interim*. But it pleased neither party, and much tumult and bloodshed resulted therefrom, by which the empire was greatly disturbed.

This formulary, as might be expected, was favourable to the interests and pretensions of the court of Rome. It contained all the essential doctrines of the Church of Rome, though considerably softened by the moderate, prudent, and artful terms in which they were expressed. The cup was allowed to the protestants in the administration of the Lord's supper, and priests and clerks were permitted to enter into the married state. This grant, however, it was decided by a royal decree, should remain in force no longer than the happy period, when a general council should terminate all religious differences.

58. In the year 1548, the principal reformers assembled at Leipsic, to consult in reference to the critical posture of their affairs, and to form rules for the regulation of their conduct. On the subject of the *Interim*, Melancthon, whose opinions were received as law, by the reformed doctors, gave it as his opinion, that it might be adopted, in things that did not relate to the essential points of religion. This decision, however, to the more firm, was highly offensive, and caused a schism among the Lutherans, which had well nigh proved fatal to their cause.

"This schism," says Dr. Mosheim, "placed the cause of the Reformation in the most perilous and critical circumstances; and might have contributed, either to ruin it entirely, or to retard considerably its progress, had the pope and the emperor been dexterous enough to make the proper use of divisions, and to seize the favourable occasion that was presented to them, of turning the force of the Protestants against themselves."

59. Amidst these contests, Paul III. died (1549,) and was succeeded by Julius III. who yielding to the importunate solicitations of the emperor, again assembled the council of Trent, in 1552. Before its final close in 1563, it had held no less than twenty-five sessions.

60. From the time that Charles had taken the elector of Saxony and the landgrave of Hesse prisoners, (Sec. 55,) he had

detained them, notwithstanding the most considerable princes, not only of Germany, but of all Europe, had repeatedly and earnestly solicited their release. At length, Maurice, son-in-law of the elector, suspecting the emperor was forming designs upon the liberties of Germany, in an unexpected moment fell upon him at Inspruck, where he lay with a handful of troops, and compelled him to agree upon a peace.

61. Shortly after, in accordance with his agreement, the emperor not only concluded at Passau, the former treaty of pacification with the Protestants, but also promised to assemble, in six months, a diet, in which all the tumults and differences that had been occasioned by a variety of sentiments in religious matters, should be removed.

By this treaty, among other things, it was agreed, that the rule of faith called the Interim, should be null and void—that the contending parties should enjoy the free and undisturbed exercise of their religion, until a diet should be assembled to determine amicably the present disputes—and that this religious liberty should always continue, in case that it should be found impossible to come to an uniformity in doctrine and worship. It was, also, resolved, that the banished should be recalled, and reinstated in their privileges, possessions, and employments.

62. The diet, promised at the pacification of Passau, owing to the troubles of Germany and other causes, did not assemble till 1555, and then at *Augsburg*. It was opened by Ferdinand, in the name of the emperor, and here were terminated those deplorable scenes of bloodshed, desolation, and discord, which had so long afflicted both church and state. A treaty was formed, called the *Peace of Religion*, which established the Reformation, inasmuch as it secured to the Protestants the free exercise of their religion, and placed this inestimable liberty, on the firmest foundation.

The memorable act, which confirmed to the protestants the foregoing inestimable privileges, was passed on the 25th of September. It provided that the protestants, who followed the confession of Augsburg, should be for the future considered as entirely exempt from the jurisdiction of the Roman pontiff, and from the authority and superintendence of the bishops; that they were left at perfect liberty to enact laws for themselves, relating to their religious sentiments, discipline, and worship; that all the inhabitants of the German empire should be allowed to judge for themselves in religious matters, and to join themselves to that church, whose doctrine and worship they thought the purest, and the most consonant to the spirit of true Christianity; and that all those who should injure or persecute any person under religious pretexts, and on account of their opinions, should be declared, and proceeded against, as public enemies of the empire, invaders of its liberty, and disturbers of its peace.

## DISTINGUISHED CHARACTERS IN PERIOD VII.

*Observation.* The eminent men during this period were numerous. It is remarkable, says Dr. Mosheim, that among the Ecclesiastical writers of the 16th century, there were above 55, who employed their labours in the exposition and illustration of the Holy Scriptures; and thus contributed to render the progress of the Reformation more rapid. We can notice but a few of the more prominent characters.

1. *Leo X.* an Italian, elected pope in 1513, distinguished as a great lover and patronizer of men of learning; but more distinguished for undesignedly giving birth to the Reformation, by the sale of indulgences.

2. *John Tetzel*, a German, and a Dominican friar, who being employed to sell indulgences, in Saxony, in the year 1517, drew upon himself the attack of Martin Luther, which was the immediate occasion of the Reformation.

3. *Martin Luther*, a German professor in the university of Wittemberg, in Saxony, distinguished for taking the lead in the Reformation, begun in 1517.

4. *John Eckius*, a learned professor, who warmly opposed the leaders of the Reformation, particularly in a public dispute at Leipsic, with Carolstadt and Luther; and at Worms with Melancthon.

5. *Andrew Carolstadt*, a native of Carolstadt, in Franconia, afterwards dean of Wittemberg, a warm friend of the Reformation, and the particular friend and coadjutor of Luther.

6. *Cardinal Cajetan*, a professor of philosophy at Rome, employed by Leo X. in an unsuccessful attempt to bring Luther to submission, and obedience to the court of Rome.

7. *Charles Miltitz*, a Saxon knight, a man of distinguished accomplishments, employed by Leo X. in a service similar to that of cardinal Cajetan.

8. *Philip Melancthon*, a professor in the university of Wittemberg, distinguished for the extent and accuracy of his learning, the mildness of his character, and his warm co-operation in the cause of the Reformation.

9. *Ulric Zuinglius*, a canon of Zurich, in Switzerland, distinguished for taking the lead in the Reformation in that country, whence he is styled the "Swiss Reformer."

10. *Desiderius Erasmus*, a native of Rotterdam, in Holland, one of the most learned men of the age in which he lived, and who contributed more, perhaps, than any other to the revival of learning.

11. *Frederick the Wise*, elector of Saxony, the illustrious patron of Luther, and one of the first and most powerful friends of the Reformation.

12. *John*, elector of Saxony, brother of the preceding, likewise a firm protector of the Reformers, and head of the Lutheran Church, in the days in which he lived.

13. *Charles V.* a noted emperor of Germany, and a powerful enemy to the cause of the Reformation; but who, at length, was compelled to grant liberty of conscience to the Protestants.

14. *Martin Bucer*, a Frenchman, who early adopted the principles of the Reformation, and was distinguished for his efforts to reconcile the difference between Luther and Zuinglius.

15. *John Ecolampadius*, a German reformer, chiefly distinguished by his support of Zuinglius, in his dispute with Luther, about the Sacrament of the Lord's Supper.

16. *Peter Martyr*, an Italian, afterwards divinity professor at Oxford, and distinguished for his learning, and for the zeal which he manifested in the cause of the Reformation.

17. *John Calvin*, a Frenchman, who stood next to Luther as a reformer, and became the head of the Churches styled "Reformed."

18. *Theodore Beza*, a learned professor in the school of Lausanne, and afterwards minister at Geneva; the particular friend and faithful assistant of Calvin.

1. *Leo X.* who was descended from an illustrious family, was born in the year 1475. At eleven years of age, he was created an archbishop by Lewis XI. of France, and at fourteen a cardinal, by pope Innocent VIII. In 1513, he was raised to the pontificate, when he was but 37 years of age.

Leo is entitled to great credit, for his munificent patronage of learning and learned men. He spared neither care nor expense in recovering the manuscripts of the ancients, and in procuring good editions of them.

But he sullied the lustre of his character, by his indulgence in unlawful pleasures. He was himself corrupt, and corrupted those about him. His ideas of religion appear to have been low, and he has been even charged with atheism.

Possessing a high and magnificent spirit, and ambitious of distinguishing himself, he entered upon the plan of building the sumptuous church of St. Peter, which was begun by Julius II. and which required large sums to finish. The treasury of Leo, however, was now nearly empty, having been exhausted by the payment of debts, contracted before his elevation to the pontificate, and by his subsequent extravagant manner of living. To accomplish his plan, he therefore had recourse to extraordinary methods to raise the necessary funds.

One of these methods was the sale of indulgences throughout Europe, by means of which vast sums flowed into the apostolic treasury. But while by this means he

accomplished his purpose, he laid the foundation for a reformation in the Christian world, and for the abridgement and final overthrow of the papal power. Leo died in the year 1521, in the 45th year of his age. Sec. 7.

2. *John Tetzel*, Sec. 8, and onward.

3. *Martin Luther*, Sec. 1—10, and onward.

4. *John Eckius*, Sec. 16, 17.

5. *Andrew Carolstadt*, Sec. 16—27.

6. *Cardinal Cajetan*, Sec. 13.

7. *Charles Miltitz*, Sec. 14.

8. *Philip Melancthon*, Sec. 18.

9. *Ulric Zuinglius* was a native of Switzerland, where he was born in the year 1487. He received his education at Basil and Berne, and afterwards pursued his studies at Vienna. In 1516 he became minister at Zurich. The tenets of Luther, which were at that time spreading abroad in Germany, encouraged the Swiss preacher to oppose the sale of indulgences at Zurich, where he was cordially seconded by the people, and public authorities.

In the other cantons, a spirited opposition arose to him, which was urged on by the court of Rome. In consequence of this, the respective parties had recourse to arms; and in one of the first encounters, Zuinglius was slain, 1531.

As a leader, Zuinglius displayed great firmness, deep learning, and astonishing presence of mind. Though he opposed the doctrines of the Romish Church, he differed from the German reformer, and each unhappily paid little respect to the opinions of the other.

The followers of Zuinglius continued to increase, and in bearing his name, they maintained some doctrines, which were rejected by the other seceders from the jurisdiction of Rome. His followers afterwards generally adopted the sentiments of Calvin; but such as adhered to the tenets of Zuinglius were called *Sacramentarians*.

10. *Erasmus* was born in the year 1467. He was called Gerard, after his father; but afterwards took the name of Desiderius, that is, "amiable."

Erasmus resided at different periods in Holland, Italy, Switzerland, France and England. In 1516, he repaired to Basil, with the intention of printing his New Testament, his epistle of St. Jerome, and other works. The New Testament appeared in 1516, and as it was the first time it was printed in Greek, it drew upon the editor the envy and the censure of the ignorant and malevolent.

About this time, Europe began to be agitated by the opposition of Luther to the papal authority, and the principles of the Church of Rome. It was to be expected that Erasmus would zealously co-operate with the German reformer; but he declined taking a share in the dispute. He was of a timid disposition, and though he ridiculed the indulgences of the pope, and the vicious follies of the monks, he displeased the friends of the reformation by his neutrality.

Erasmus died at Basil, in the year 1536, at the age of 69. The house in which he died, is still shown to strangers with enthusiastic ceremony. His cabinet, containing his ring, his seal, his sword, knife and pencil, with his will, written by himself, and his picture, is visited with veneration by the curious.

Rotterdam, also, has not forgotten the celebrity she derives, from giving birth to this favourite citizen. The house in which he was born, is marked out to travellers by a becoming inscription; the college bears his name, and a beautiful copper statue of Erasmus, erected in 1622, adorns the city.

Great and respectable as the character of Erasmus is, he had his failings. He was a learned man; and contributed by the compositions of a long and laborious life, in opposing ignorance and superstition, and in promoting literature, and true

piety. But had he taken a more decided part with the reformers, he would have escaped the charge of lukewarmness and timidity, which has justly been brought against him, and would have aided that cause, to have aided which, is an honour sufficient for any man.

11. *Frederick the Wise*, Sec. 12, 23.

12. *John*, elector of Saxony, Sec. 34, 45, 60.

13. *Charles V.* Sec. 22, 23, 36, 37, and onward.

14. *Martin Bucer* was born in 1491, in Alsace, formerly a province of France. He settled in Strasburg, where, for 20 years, his eloquence was exerted to establish the protestant cause. But, at length, becoming unpopular, he accepted an invitation from Cranmer to settle in England, where he was kindly received, and appointed theological professor in 1549. His death occurred in 1551.

In learning, judgment and moderation, Bucer was not inferior to any of the great reformers; and with Melancthon, he may be considered to have been the best calculated to restore and maintain unanimity among the contending churches, and opposite sects. His writings in Latin and German were numerous, and all on theological subjects.

15. *John Ecolampadius* was born in Franconia, in 1482. He became divinity professor at Basil, where he preached with success the doctrines of the reformation. He warmly entered into the dispute with Luther about the Eucharist, favouring the cause of Zuinglius. His work on that subject is mentioned by Erasmus, with credit.

16. *Peter Martyr* was born at Florence, in 1500. Having embraced the doctrines of the Reformation, he found it dangerous to continue in Italy, whence he removed into Switzerland; some time after which, he was invited to England by Cranmer.

Martyr, as a writer, was learned and well informed; as a disputant, he was acute and sensible, and as much admired by the protestants, as he was dreaded by the papists. He was zealous as a reformer, but sincere; and in his greatest triumphs over superstition and error, was wisely moderate and humble. He wrote several books against the papists, or in explanation of the Scriptures; but his "Defence of the orthodox doctrine of the Lord's Supper," is particularly celebrated.

17. *John Calvin*, Sec. 48.

18. *Theodore Beza* was a native of Burgundy, where he was born in the year 1519. He was originally intended for the bar; but visiting Lausanne, he was elected to the Greek professorship in the school of that place, where for ten years he sustained the character of a respectable lecturer, and an accomplished scholar. In 1559, he settled at Geneva as a protestant minister, where he became the friend and associate of Calvin.

His abilities were of the most comprehensive kind, and he exerted himself warmly in support of the protestant cause. His death occurred in the year 1605.

*Observation.* Several other characters, who strictly belong to the period of the Reformation, we shall find it more convenient to notice in the remaining period, as they acted a conspicuous part also in the earlier transactions of that, which we shall next proceed to notice.



*Private Meeting of the Puritans.*

## PERIOD VIII.

THE PERIOD OF RELIGIOUS DECISIONS WILL EXTEND FROM THE PEACE OF RELIGION, A. D. 1555, TO THE PRESENT TIME.

1. From the "Peace of Religion," concluded at Augsburg in 1555, may be dated the establishment of the Reformation; since from that time, the power of the Roman pontiffs has, on the one hand, been on the decline, and the principles of the Reformers have, on the other hand, been advancing.

2. The state of Europe, at this time, or a few years later, in respect to religion, stood thus: Italy, Spain, Portugal, the Belgic provinces under the Spanish yoke, continued their adherence to the Roman Pontiff. Denmark, Norway, Sweden, Prussia, England, Scotland, Ireland and Holland, became Protestant. Germany was about equally divided. In Switzerland, the Protestants claimed a small majority. For a season, France, it was predicted, would forsake the fellowship of Rome; but,

at length, she became decidedly papal, although she retained several millions of Protestants within her limits.

3. Since the establishment of the Reformation, professing Christians have been divided into several distinct communities. In treating the remaining history of the Church, we must, therefore, give a separate account of these communities, with their minor divisions, which we shall do, under the following heads.

*I. Roman Church.*

*II. Greek Church.*

*III. Protestants.*

#### I. ROMAN CHURCH.

4. The loss which the Roman Church sustained by the Reformation, was severely felt by her. Her gigantic power had been successfully attacked, and her wide spread influence was narrowing down. Aware of this, the Roman pontiffs now adopted every expedient, by which their power might continue as it was : or, if possible, be restored to its former lordly state.

5. The *first* means adopted was *the employment of the order of Jesuits*. This order was formed in the year 1540, by Ignatius Loyola, a Spanish knight, a great object of which was to teach the world the propriety of submission to the papal authority, and its superior claims upon their respect and obedience.

Having formed the plan of the order, Loyola submitted it to Pope Paul III. for his sanction ; declaring it to have been revealed from heaven. Fearful of its effects, Paul at first refused to grant his approbation. At length, however, Loyola removed his scruples by an offer, addressed to his pride and ambition. He proposed that, besides the three vows of poverty, chastity, and monastic obedience, common to other orders, the members of this should take a fourth, viz. obedience to the pope ; binding themselves to go whithersoever he should command, for the service of religion, without requiring any thing for their support.

The acquisition of a body of men, thus peculiarly devoted to the Church of Rome, and whom it might set in opposition to its enemies, was, at this time, an object of the highest moment. The order of Jesuits was, therefore, confirmed ; and the most ample privileges were granted to its members.

The *beneficial consequences* of this institution were soon apparent. In less than half a century, the society obtained establishments in every country that adhered to the Roman Catholic Church ; its power and wealth increased, the number of its members multiplied ; they were distinguished for their learning, character, and accomplishments, and, by their art and address, were powerful auxiliaries in forwarding the plans of the court of Rome.

The *government* of this order was despotic. A general, chosen by the pope for life, possessed supreme and independent power, extending to every person, and to every case. By his sole authority, and at his pleasure, he elected officers and removed

them; controlled the funds, and enacted laws. Every member was at his disposal, and subject to his commands.

Thus subservient to their leader, and he the indefatigable servant of the pope, the Jesuits soon filled every land. Contrary to other orders, they sought no seclusion, and practised no austerities. On the contrary, they mingled in all the active scenes of life; they became lawyers and physicians, mathematicians, painters and artists, that they might find a readier access to men, and exert more successfully their influence, in favour of the pope and his cause.

Before the expiration of the 16th century, the Jesuits had obtained the chief instruction of youth, in every Catholic country in Europe. They had become confessors to monarchs and nobles; and were engaged in almost every intrigue and revolution. As they observed no uncommon strictness, they lived in society, disguised as to their real character. Jesuits were known by Jesuits; but to the eye of the world, they passed unsuspected.

6. A second means employed by the Roman Church, to secure, and enlarge, its declining authority, was an attempt to *Christianize the heathen, in several parts of Asia and South America.*

In the accomplishment of a plan, which promised an accession of no small influence and authority to the Roman Church, the Jesuits were the chief actors. Of those who thus distinguished themselves, none acquired a higher reputation than Francis Xavier, a Spaniard, who is commonly called 'the apostle of the Indians.' In the year 1541, he sailed for the Portuguese settlements in India, where he was successful in converting several thousands to the Romish faith. In 1549, he sailed to Japan, and laid the foundation of a church, which, through the fostering care of other missionaries, in after years, is said to have consisted of 600,000 Christians. From Japan, Xavier proceeded to China, to attempt the conversion of that vast empire; but, when in sight of his object, he was suddenly cut off, in the year 1552, at the age of 46.

Subsequently to his death, other missionaries, of whom Matthew Ricci, an Italian, was the most distinguished, penetrated into China, and founded a church, which continued for 170 years. Ricci so highly recommended himself to the nobility of China, and even to the emperor, by his skill in mathematics, that he obtained leave to explain to the people the doctrines of the gospel. Other missionaries passed into the kingdoms of Siam, Tonkin, and Cochin China, and were instrumental of spreading the Catholic religion to a considerable extent. They also penetrated into India, and on the coasts of Malabar boasted of a thousand converts, baptized in one year, by a single missionary. Abyssinia, also, was the scene of extended efforts, and of great success. But in South America, their converts appear to have been more numerous than in any other quarter of the globe.

In furtherance of the same design, the popes, and others, were induced to found immense and splendid *missionary establishments* in Europe. The first of these was founded at Rome, in 1622, by pope Gregory XV. under the name of "*De propaganda fide*," or, "The Congregation for the propagation of the faith." Subsequent popes greatly enriched it by magnificent donations; and by means of it, missionaries were sent to the remotest quarters of the globe; books of various kinds were published and circulated; the sacred writings were translated and spread abroad; seminaries were founded for the education of missionaries and pagans; and establishments created for the support of feeble, and worn out missionaries.

Other missionary establishments followed, in different countries, in succeeding years. Of these, none perhaps was on a broader foundation, or operated to greater ef-

fect, than "The Congregation of the Priests of Foreign Missions," and "The Parisian Seminary for the Missions abroad," both of which were established in France, in the year 1663, and from which hundreds of Jesuits and friars were sent forth to convert the world.

7. A *third* means employed by the Roman Church to sustain and increase its authority, consisted in the *better regulation of its internal concerns*.

The revolutions which had happened in Europe, and the increase of knowledge and refinement, rendered a degree of reformation essential. Of this, the popes were themselves convinced. Accordingly, the laws and procedures in the courts of inquisition were revised and corrected; colleges and schools of learning were established; youth were trained up in the art of disputing, and in defending the doctrines of the Catholic Church; books of a pernicious tendency were revised or suppressed; and high and honorable distinctions were conferred on the most zealous defenders of the faith. In short, every plan which ingenuity could suggest, or which wealth and influence could carry forward, was adopted to maintain the authority of the Roman pontiffs, and to increase the number of their votaries.

8. A *fourth* plan adopted by the Roman Church, in aid of the same purpose, was their *persecution of the Protestants*. A full developement of the calamities caused by the Papists, even in a single country, would greatly exceed our limits. We must content ourselves with observing, that scarcely a country, in which Protestants were to be found, was exempted from their cruelties. During these persecutions, and the long wars which were engendered between Catholics and Protestants, it has been computed that not less than 50,000,000 of the latter, in one form or another, perished. The countries which suffered most severely, were Italy, the Netherlands, Spain, France, parts of Germany, and England.

ITALY. The persecutions in this country by the papists were chiefly carried on by means of the Inquisition, and with more secrecy than in some other countries, but with scarcely less exterminating effect.

During the progress of the Reformation, the Waldenses in various parts of Italy generally escaped, the pontiffs being too much occupied with foreign affairs to notice them. But when the Reformation was in a degree established, they in common with other Protestants, experienced the wrath of the now more highly exasperated friends of the papacy.

In 1580, *Calabria*, a country lying on the Mediterranean, became the theatre of the most shocking carnage recorded in Ecclesiastical History. Thousands were destroyed by military executions, and many perished under the torture of the Inquisition.

In other parts of Italy, also, the Waldenses, and other friends of the Reformation, experienced the most bitter persecution. The vallies of Piedmont were repeatedly visited by the hirelings of the papal power, on their sanguinary errand, particularly in the year 1655, and 1686. At this latter date, a French army invaded the vallies, by direction of Louis XIV. slaughtering thousands, and imprisoning other thousands of the terrified and defenceless inhabitants.

**NETHERLANDS.** The sufferings of the Protestants in the Netherlands, or Low Countries, were of a similarly tragical character. As early as 1521, Charles V. had issued his edicts against them, in consequence of which, not less than 50,000 were put to death during his reign.

Philip, the successor of Charles, republished the edicts of the latter; and required them to be carried into rigorous execution. At length, Philip took up his residence in Spain, whence he sent the Duke of Alba to carry on the sanguinary work in the Netherlands. So fully did he fulfil the instructions of his master, and at the same time gratify his own vindictive spirit, that in the space of only a few months, 1800 of the Protestant inhabitants fell by the hands of the executioner.

**SPAIN.** Similar calamities were permitted to be visited upon those who had embraced the protestant faith in Spain. The inquisition had been introduced into that country, about a century before Philip took up his residence there. This institution met his entire approbation; he determined, therefore, to support it with all his power, and directed its officers to exert themselves with the utmost vigilance.

Before his arrival in the city of Valladolid, an *auto de fe*, i. e. a public burning of victims of the inquisition, had already been celebrated; but eager to give a public proof of his abhorrence of heretics, he ordered a repetition of the ceremony, at which he was himself present, and before which he swore with a drawn sword in his hand, that he would support the holy inquisition.

This severity, joined with certain rigid laws, soon produced the desired effect. The protestants were driven from Spain, or were obliged to conceal their sentiments.

**GERMANY.** In Germany, also, efforts were made by the Roman Church to crush the protestants, and to regain her former dominion there. Through the bigoted house of Austria, war was commenced upon the friends of the Reformation in 1618, and they were overcome and awfully oppressed. The oppressions they suffered called forth the interposition of the noble Gustavus Adolphus, of Sweden, who appeared in Germany with a small army in 1629, and fell in the battle of Lutzen, in 1632. After his death, his generals continued the contest, till all parties, worn out by a thirty years' war, agreed in the treaty of Westphalia, A. D. 1648; in which the Church of Rome consented to confirm anew to the Lutherans, all their rights and privileges.

**FRANCE.** Exertions similar to those in Germany, and even greater, were made to re-establish the entire dominion of the Roman faith in France. The protestants in that country were denominated *Huguenots*, a term of uncertain origin, though it seems probable that it was derived from the word *Huguon*, a night walker, the protestants assembling privately in the evening for religious worship.

The opposition of Francis I. to protestants in France, has been noticed, Per. VII. Sec. 31. Henry II. his successor, was still more bitter against them. But Charles IX. who followed Henry, as if to signalize his name and reign, laid a plot to cut them off at a single blow.

This plot consisted in an attempt to effect a general massacre of the Huguenots; and the celebration of the marriage of the king's sister, with the Prince of Navarre, presented an opportunity to put it in execution. The prince being a Huguenot, the chief men of that sect were invited to attend the celebration of the nuptials. On the Sabbath following, (Aug. 24th, 1572), it being St. Bartholomew's day, as the bells were ringing for morning prayers, the work of destruction was commenced. Charles and his mother, from a window, witnessed the scene with extatic joy; and, as if the sanction of his presence were not enough, the monster himself fired upon the Huguenots, and in a tone of vociferation cried, "Kill them, kill them!"



### *Massacre of the Huguenots.*

A scene of horrid carnage ensued. On every side the Catholics were seen rushing like bloodhounds upon the appalled and unarmed Huguenots; and before the termination of the massacre, they had butchered in Paris alone, not less than 10,000; of whom 500 were lords, knights, and military officers of rank. To this massacre at Paris, succeeded a general destruction throughout France. At Rome, at Lyons, at Orleans, and other cities, the streets were literally covered with blood. Not less than thirty thousand, some extend the number to sixty, and even to one hundred thousand, were supposed to have been butchered during this massacre, more awful, perhaps, than any other to be found in the annals of time.

Taken by surprise, the Huguenots were, for a time, incapable of resistance; but at length, rallying under the prince of Conde, they nobly stood for their defence, and combatted their enemies with success. But for the space of 30 years, the Protestants suffered the most grievous calamities, and during this period, it has been estimated that 39 princes, 148 counts, 234 barons, 146,518 gentlemen, and 760,000 of the common people, were destroyed for adopting the reformed religion.

In 1593, Henry IV. who was a Huguenot, ascended the throne of France. Although from political motives, he made a profession of popery, he evinced his regard for the Protestants, by publishing in the year 1598, the celebrated *Edict of Nantes*, which granted to them the privilege of citizenship, the right of worshipping God according to their own faith, and certain lands to support their churches and garrisons. Henry died in 1610, being assassinated in a street in Paris, by a desperate Catholic bigot by the name of Ravillac.

From this period, the Huguenots, as they were tolerated by the civil power, for a season flourished. But they were still hated by the men in power, and particularly by

Cardinal Richelieu, prime minister to Louis XIII. who early adopted and long pursued the maxim, "That there could be no peace in France, until the Huguenots were entirely suppressed."

In the year 1685, Lewis XIV. revoked the edict of Nantes, and ordered the Reformed Churches to return to the Romish faith. The cup of their calamities was now full. Their churches were demolished, and themselves insulted and massacred, by a brutal soldiery. Flight presented itself as their only alternative; but even in this they were opposed by bands of soldiers, who were stationed on the several frontiers of the kingdom. Fifty thousand, however, it is supposed, effected their escape, and sought refuge in the different Protestant countries of Europe.

Such is an outline of the calamities, brought upon the Protestants in several countries, (of the sufferings of the Protestants in *England*, we shall speak in a future page,) by the friends of Papal Rome, with the professed design of exterminating them from the earth, or reducing them under the dominion of the Roman pontiffs.

9. The means thus employed by the court of Rome to sustain her power, and to regain that which she had lost, were found insufficient to accomplish her purpose. Although, subsequently to the Reformation, owing to her propagation of Christianity in heathen countries, she held an empire over more millions than before, and for a season appeared within reach of her former spiritual sway, from a series of unexpected causes, her ancient power has been successively weakened, until that, together with her wealth and splendour, has passed away.

10. Among the *causes* which have contributed to this result, may be mentioned the *loss of foreign conquests—unsuccessful contests with several European governments—the suppression of the order of Jesuits—the revolution in France, and the abolition of the Inquisition.*

In a former page, (136) was noticed the successful attempt of the Jesuits to introduce Christianity into China, Japan, and other countries. But, owing chiefly to the tumults and seditions occasioned by their political intrigues, they were, at length, banished from those countries, and the knowledge of Christianity became extinct.

At home, the pontiffs were often engaged in quarrels with neighbouring governments. In 1606, Paul V. nearly lost the rich republic of Venice. Peace was indeed restored, but the Pope was obliged to relinquish many of his pretensions. Naples, Sardinia, Portugal and Spain, each, in turn, withheld immunities which before had been granted. In subsequent years, a violent dispute was carried on between the pope and the king of France. In 1682, the power of the papacy received a severe blow in that country, in consequence of the decree of a council of the Gallican church, convened by order of Lewis XIV. viz. that the power of the pope is only spiritual—that a general council is superior to him—and that his decisions are not infallible, without the consent of the Church.

But the event, which more than any other tended to abridge the power of the pope, was the *suppression of the order of the Jesuits*. This event was owing to a variety of causes; but chiefly to their usurpations and iniquitous conduct. The voice of the world was against them, and loudly demanded the abolition of the order. Their suppression, however, took place in different countries at different periods. From Eng.

land, they were expelled by proclamation, during the reign of James I. 1604; from Venice, in 1606; from Portugal, 1759; France, 1764; Spain and Sicily, 1767; and the order was, at length, totally abolished, in all papal countries, by Ganganelli, or Clement XIV. July 21, 1773.

The *French Revolution* in 1793, also, contributed to abridge the power of papal Rome. About the middle of the century, a conspiracy was formed to overthrow Christianity, at the head of which were Voltaire, D'Alembert, Rousseau, Diderot, and Frederic II. king of Prussia; who, by every artifice, endeavored to spread abroad the poison of infidelity. And they succeeded in a measure, in respect to every Catholic and Protestant community. In France, however, its effects were more appalling than even the conspirators could have desired. Revolution began, and in its progress destroyed law, government and religion. The Roman Catholic Church fell before it. "Her priests were massacred. Her silver shrines and saints were turned into money, for the payment of troops. Her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic, she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink."

Upon the reappearance of something like a regular government in France, *liberty of conscience and freedom of worship*, were declared to be a fundamental law of the constitution. This was confirmed by the consular despotism of Bonaparte, and maintained inviolate during his imperial sway. Napoleon despised the pope, and the whole system of monkery. On becoming emperor in 1804, he compelled the pope, Pius VII. to place the imperial crown upon his head; but in less than four years, he dispossessed him of his ecclesiastical state, and reduced his Holiness to a mere cypher in the political world.

The *abolition of the inquisition* in most countries, has also still further narrowed down the influence of the Roman pontiffs. The power of this engine has been already noticed, together with the thralldom in which, for centuries, it held individuals and nations. To Bonaparte the world is indebted for its annihilation. "I have," says he, in his speech to the magistrates of Madrid, in 1808, "abolished the court of the inquisition, which was a subject of complaint to Europe, and the present age. Priests may guide the minds of men, but must exercise no temporal, nor corporal jurisdiction over the citizens. I have preserved the spiritual orders, but with a *limitation* of the number of monks."

Thus expired the horrid court of inquisition. Europe no longer paid deference to its bloody tribunal; and the same, with some reserve, may be said of the monkish orders. An effort has recently been made to re-establish the inquisition in Spain; but it is now in all other parts of the globe annihilated, and its terrific power no longer agitates and appeals the human race.

11. At the present time, the temporal dominions of the pope are confined to a narrow, crooked territory, lying south of the river Po, in Italy, and containing about 15,000 square miles, and about 2,500,000 inhabitants. His ecclesiastical subjects are supposed to amount to 80 or 100,000,000, who are scattered over the world. The countries which are considered entirely papal, are the Pope's Dominions in Italy, Spain, Portugal, and South America; France, Austria, Poland, Belgium, Ireland and Canada, almost entirely. Switzerland has 700,000; Eng-

land half a million. Others are found in Russia, Sweden, Denmark, the West India Islands, and the United States.

As a temporal prince, the political power of the pope is now regarded with absolute contempt, by all the European governments; but it is still supported by them, as a matter of policy. The Roman Catholic religion is professed by a majority of the French nation, and its clergy continue to receive their usual salaries, under the government of Louis Philippe; but free toleration is granted. In France, Italy, and indeed in most Roman Catholic countries, the learned have in general become infidels, and the common people are universally ignorant. The Scriptures, however, by means of Protestant Bible Societies, are circulating abroad, and just in proportion, attachment to the Roman Catholic system is declining. Even in Austria and Hungary, the strong holds of the Romish faith, and also in the Italian states, the Scriptures are finding their way, and not a few of the Catholic clergy are studying them with new views of their importance.

In British India, and the East, the Roman Catholic Church has an establishment of three Archbishops, and seventeen Bishops, besides a numerous priesthood. Canada has the Roman Catholic system for the established religion, and efforts are making to extend the influence of Popery in the United States, particularly in the valley of the Mississippi. Ireland is chiefly popish; and in that injured, degraded, distracted country, there are nearly five thousand Roman Catholic Priests. In England, there are about four hundred and fifty Roman Catholic Chapels.

Although the Pope still exercises his dominion over many millions, his strong holds are gradually weakening; and the day is probably not far distant, when it will be said of Rome, considered as a spiritual power, what has long since been recorded of a more ancient city, and what is still true, "Troy once was."

## II. GREEK CHURCH.

12. The date which is commonly assigned, as marking the *rise* of the Greek Church, is the year 1054, at which time, (as noticed Period V. Sec. 33,) occurred the final separation, between the *Eastern* and *Western* Churches, or as they were often termed, the *Greek* and *Latin* Churches.

13. From the time of the above separation of the Greek and Latin Churches, to the year 1453, the state of the former was exceedingly deplorable. On the one hand, the Mahometan power was making rapid inroads upon her dominion, converting her Churches into mosques, and by bribes and terrors alluring or compelling her friends to adopt the religion of the impostor; on the other hand, the fanatical crusaders were pouring in torrents from the west to recover her lost territory, but in reality to spread a deeper moral corruption, than before existed.

14. In the year 1453, (Period V. Sec. 18,) the empire of the Greeks was overthrown, by Mahomet II., since which period the Greek Church has been under Turkish bondage, until their

religion has become but little better than a succession of idle ceremonies.

15. In the year 1589, the *Russian Church* separated from the *government*, though not from the communion of the Greek Church; by which separation, the latter became considerably limited in extent. Her people are now found scattered over a considerable part of Greece, the Ionian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia and Palestine.

Since the above separation of the Greek Church from Rome, repeated efforts have been made to *restore* the former to the faith and fellowship of the latter, but without effect. To this day, the Greek Church denies, not only the authority of the pope, but also that the Church of Rome is the true Catholic Church.

The *head* of the Greek Church is the patriarch of Constantinople, who is elected by 12 bishops, and is confirmed by the Turkish emperor. The other patriarchs are those of Damascus, Cairo and Jerusalem. These are of inferior note, and with the whole Church, are poor and debased.

In *doctrine* and *practice*, the Greek Church differs greatly from the Church of Rome. They receive the doctrine of the Trinity, and most of the articles of the Nicene and Athanasian creeds; but rest much upon the procession of the Holy Ghost from the Father, and not from the Son. They hold in abhorrence the supremacy and infallibility of the pope—purgatory by fire—graven images—the celibacy of the secular clergy—and prohibition of the sacrament of both kinds.

But yet they use pictures in their worship; invoke saints; have seven sacraments; believe in transubstantiation; admit prayers and services for the dead; have a fast or festival, almost every day in the year; and know of no regeneration but baptism.

16. Of the introduction of Christianity into Russia, or of its state until the separation of the Russian Church from the jurisdiction of the Greek Church, in 1589, we know but little. On this latter event, an independent patriarch was established at Moscow.

Christianity appears to have been introduced into Russia about the year 890, when Methodius and Cyrillus travelled from Greece into Moravia, and converted some of the inhabitants. From this time, Christianity was gradually spread over many parts of the empire, and in 1581, the Muscovites published the Bible in their own language.

17. On the accession of Peter the Great, A. D. 1696, the Russian Church was in some respects new modelled, and the state of things considerably improved. Although that monarch effected no change in the doctrines of the Church, he adopted measures which greatly removed the existing ignorance and superstition, and from this time both the clergy and people have been more enlightened and refined, although they

are still perhaps as unacquainted with evangelical piety, as the Roman Catholics.

Peter adopted the liberal principles of universal toleration of all sects and denominations, with but a single exception, that of the Catholics. He abolished the office of patriarch, putting himself at the head of the Church; which, under him, was to be governed by a synod. He also diminished the revenues of the clergy, and caused the Bible to be translated, printed and circulated in the Slavonian language.

18. The Russian Church has increased with the increase of the nation. In doctrine, she agrees with the Greek Church. But like her, she seems but little acquainted with evangelical piety. Her clergy are ignorant, and most of her people without the Bible.

Russia, though separated from the Greek Church, retains its forms and creeds as the established religion. The number of its members is computed to amount to thirty-two million, and his imperial majesty is the head of the Church, under whom it is governed by a grand national council of ecclesiastics. Government having seized the Church property, the clergy, about seventy thousand in number, are paid out of the public funds. Religion, however, is reduced by them to the performance of numerous superstitious ceremonies: but beneficial effects, it is believed, have followed the establishing of the Russian Bible Society, in 1813. This was patronized by the late emperor Alexander, and placed under the presidency of prince Galitzin.

Besides the established Church, there are other denominations, who profess the faith of Christ, in Russia: we will briefly notice them.

The Dissenters, (*Raskonlika*), the most ardent lovers of the Holy Scriptures in this empire, are supposed to amount to about one million of persons. The Armenians are about two hundred thousand; the Lutherans, about two millions; the Reformed, or Calvinists, about four hundred thousand; the Moravians have many adherents and converts; the Mennonites, or Baptists, are about ten thousand; the Roman Catholics, are about two millions.

It may be properly added in this connection, that Christianity in the East is professed by at least thirty millions of persons. These are scattered throughout part of the Austrian dominions, and various provinces of the Turkish empire, under different denominations:—the Greek Church, of which the patriarch of Constantinople is the head, the Georgians, Jacobites, Armenians, Copts, Abyssinians, Nestorians, and the Hindoo-Syrians of Malabar. These different communions still remain in a miserable state of ignorance, superstition, and wretchedness.

Among all that profess the name of Christ in the East, none appear more interesting than the Christians of St. Thomas, on the Malabar coast. They include about forty-five congregations, and about eighty thousand persons; whom Dr. Buchanan, having visited in 1806, represents as far superior to their pagan neighbors, yet deplorably destitute of the Scriptures, few having ever seen any part of them.

### III. PROTESTANTS.

19. Although the Protestants agreed in separating from the faith and fellowship of Rome, they could not agree to form one grand communion among themselves. They may be considered, however, under two divisions—the *Lutheran Church* forming the one division—and the *Reformed Churches* the other.

## I. LUTHERAN CHURCH.

20. The Lutherans, who are the immediate followers of Luther, are to be found chiefly in Denmark, Norway, and Sweden, in a great part of Germany, particularly in the north, and in Saxony and Prussia, where Lutheranism is the established religion. Churches of this denomination also exist in Holland, France, Russia, North America, and in the Danish West India Islands.

The number who profess the Lutheran faith throughout the world, has not been accurately ascertained. They are probably between 15 and 20 millions.

21. The Lutherans date the *rise* of their church from the excommunication of Luther by the pope, (Period VII. Sec. 20,) but do not view it as completely established until the pacification at Passau, in 1552. (Sec. 61.) The *Augsburg Confession*, consisting of 21 articles, is the acknowledged standard of faith in the Lutheran Church.

The capital *doctrines* of this confession are, the sufficiency of the Holy Scriptures as a rule of faith and manners; justification by faith in the Son of God; and the freedom and necessity of divine grace. In these points they agree with Calvinists generally; but they differ from them in respect to the bread and wine in the Lord's Supper, with which they suppose the body and blood of Christ are *united*, which union they call *consubstantiation*. They differ also in respect to the doctrine of election, holding only to a conditional election. In relation to this last doctrine, modern Lutherans appear to have departed from the faith of their leader.

In their *worship*, they still retain some of the forms of the Roman Catholics;—exorcism in baptism; the use of the wafer instead of bread, in the Lord's Supper; pictures, incense and lighted tapers in their churches; a crucifix on the altar, besides which they observe several of the festivals of the Romish Church, and days of saints and martyrs.

In respect to *Church government*, in every country where Lutheranism is the established religion, the supreme head of the state is, at the same time, the supreme visible ruler of the Church. The councils appointed by the sovereign to watch over the interests of the Church, are called *Consistories*. The Lutherans have bishops; but except in Denmark, Sweden, and Norway, they enjoy not much pre-eminence over their brethren. In Denmark and Sweden they are called bishops; in Germany, superintendents, inspectors, or seniors; in the United States, seniors or presidents. In this latter country, the Lutherans are under the direction of a synod, or ministerium.

22. This division of the Church has suffered no persecution since the peace of religion in 1555, except in a war with the house of Austria in 1618. (Sec. 8.) But her internal commotions, growing out of controversies in relation to various points of faith and practice, have often been violent.

The history of these controversies is too intricate and uninteresting to be traced in

this volume. An account of them may be found in larger works on ecclesiastical history, and to these the more inquisitive pupil is referred.

It may be remarked, however, that by reason of these controversies—a principal one of which related to consubstantiation, which a respectable portion of the Lutherans were inclined to reject—religion, especially within the limits of Germany, became exceedingly low. At length, in the latter part of the 17th century, a portion of this Church, under Spener, as their leader, united for the revival of experimental religion. The name of *Pietists* was given them. They were greatly opposed by their brethren, and even the power of the civil authority was exerted to put them to silence. For a time, they were the means of much good; but at a subsequent period, they appear to have degenerated, and to have been succeeded by a set of enthusiasts, who by their wildness and fanaticism greatly injured the cause of evangelical religion.

Within the last half century, a different state of things has prevailed in Germany; but by no means such as the friends of evangelical truth could desire. Biblical learning has greatly increased, but not a few of the most distinguished Theologians and Professors—men of profound learning and critical research—have adopted such liberal views of Christianity as seriously to have injured the piety of the Churches, in which they have prevailed.

Of this liberal system, Semler is considered the founder. Throwing aside the inspiration of the Scriptures, he denied the possibility of miracles; ridiculed the act of the creation as a philosophical fable, and the account of Christ as a new mythology; pretending that what is said of them was uttered in condescension to the ignorance and weakness of the Jews. The writings of the Apostles, he considered scarcely worthy of notice.

The followers of Semler have been numerous, and his system, to the great injury of vital piety and scriptural opinion, has prevailed among certain classes in most parts of Germany.

23. It is pleasant to reflect, however, that notwithstanding the defection of so respectable a portion of the Lutheran Church, from the orthodox faith, there yet remain many pastors and Churches in Germany, Denmark, Sweden, and Norway, who maintain their integrity; and among whom laudable and successful exertions are making to spread the Gospel.

From among the *sects* which have proceeded from the Lutherans, we shall in this place briefly notice the *Swedenborgians*, who derive their name and existence from Emmanuel Swedenborg, a Swede, who was born at Stockholm in 1688. His father was a bishop of the Lutheran persuasion, and president of the Swedish Churches.

The son was so much distinguished for his learning, that about the year 1710, he was elected to a professorship in the Metallic college; which, however, he resigned in 1747. Soon after this, he withdrew himself to the contemplation of heavenly things, and at length founded the New Jerusalem Church. Many branches of this Church now exist in Europe, and a few in the United States.

The theology of Swedenborg is in the highest degree mystical. According to his writings, he had frequent revelations from God, relating to heaven and hell, the state of men after death, the worship of God, &c. He had frequent interviews with angels, "which," he says, "took place in their habitations, which are like to our houses on earth, but far more beautiful and magnificent, having rooms, chambers, and apartments in great variety, as also spacious courts belonging to them, together with gar-

dens, parterres of flowers, fields, &c., where the angels are formed into societies. They dwell in contiguous habitations, disposed after the manner of our cities, in streets, walks, and squares. I have had the privilege to walk through them, to examine all around about me, and to enter their houses, and this when I was fully awake, having my inward eyes opened!" He denies the doctrine of vicarious sacrifice, together with the doctrines of predestination, unconditional election, justification by faith alone, the resurrection of the material body, &c.; and, in opposition thereto, maintains, that man is possessed of free-will in spiritual things, that salvation is not attainable without repentance; that is, abstaining from evils, because they are sins against God, and living a life of charity and faith, according to the commandments; that man, immediately on his decease, rises again in a spiritual body, which was inclosed in his material body; and that in this spiritual body he lives as a man to eternity, either in heaven or hell, according to the quality of his past life.

His followers in their worship use a liturgy, which though much shorter, is as near to that of the church of England as the difference of doctrines will admit. They likewise introduce a great deal of vocal music, accompanied by the organ, and the minister's dress is exactly similar to that of the Established church of England.

## II. REFORMED CHURCHES.

24. The term "Reformed," was a title originally assumed by those Helvetic, or Swiss Churches, which adhered to the tenets of Zuinglius, in relation to the Sacrament. In later times, it has been used in a more liberal sense. As a matter of convenience, it will, in this work, be employed to denote all those sects, which dissent from the authority of the pope, and the tenets of the Lutheran Church.

25. Under this title, we shall give a succinct account of the *Calvinists*, since the peace of Religion, in 1555—the *Church of England*—the *Presbyterian Church of Scotland*—the *Moravians*—the *Congregationalists of New England*—the *Presbyterian Church in the United States*—the *Episcopal Church in the United States*—the *Baptists*—*Methodists*—*Quakers*—*Unitarians*—and *Universalists*.

### I. Calvinists.

26. The *Calvinists* are those professing Christians, who adopt, without a strict uniformity, however, the doctrine and discipline of the Scriptures, as explained by Calvin.

The doctrines which chiefly distinguish the Calvinists from other sects, are the following, which are, by way of distinction, sometimes called "the five points;" viz. predestination, particular redemption, total depravity, effectual calling, and saints' perseverance.

The discipline, or form of Church government, which Calvin laid down, but in which he has not been followed by many who are called Calvinistic, is known by the name of *Presbyterian*; a term derived from a Greek word, which signifies *senior* or *elder*; intimating that the government of the Church in the New Testament, was by

Presbyteries; that is, by an association of ministers and ruling elders, all possessed of equal authority, without any superiority among them, by virtue of office or order.

The Presbyterian Churches have select standing bodies, called *Sessions*, which consist of the minister and ruling elders of a particular Church; next *Presbyteries*, composed of the ministers and ruling elders of a particular region of country; then *Synods*, composed of Presbyteries; and lastly a *General Assembly*, composed of Synods, which is a kind of Congress, in which is represented the whole body of the Church, and to which an appeal lies from the particular Synods, as it does in all cases, from an inferior to the next higher tribunal.

Such is the form of Church government, which has grown out of that which was laid down by Calvin at Geneva.

27. During the life of Zuinglius, the Swiss Churches adopted the sentiments of that distinguished reformer; but after his death a considerable portion of them embraced the sentiments of Calvin, except in relation to church government. The opinions of Calvin spread also, for a time, and to a considerable extent, among the Reformed Churches in France, Holland, England, Scotland, and Wales, over the descendants of the Waldenses in the vallies of Piedmont, and over many Lutheran Churches in Germany, Poland, Prussia, and other countries on the continent.

According to Zuinglius, the government of the Churches is vested in the civil magistrate; Calvin directed them to be governed by Presbyteries and Synods. Zuinglius regarded the bread and wine in the sacrament only as symbolical of the body and blood of Christ; Calvin acknowledged a real though a spiritual presence of Christ in the ordinance. Zuinglius admitted all to this ordinance; Calvin only such as gave charitable evidence of piety. Zuinglius rejected the doctrine of divine decrees; Calvin firmly maintained the doctrine. Zuinglius placed the power of excommunication in the hands of the civil magistrate; Calvin confined it to the ministers and Churches.

28. Notwithstanding the prevalence of Calvin's opinions, as above noticed, as they were embodied in a catechism, known by the name of the "*Catechism of Heidleberg*," yet, there has never been a perfect uniformity of doctrine or government among the churches belonging to the countries already named. The Protestant churches of Holland, Poland, and Hungary, rejected the doctrine of predestination; the Church of England retained the episcopal form of government; the Bohemians and Moravians received the creed of Calvin, but continued their ancient episcopal form of government; the churches of France and Scotland adopted the views of Calvin, in matters of both faith and discipline; the latter adding, however, to the Consistory of Geneva, a General Assembly.

29. The difference which existed between the Lutheran and

**Calvinistic Churches**, in relation to some important points of doctrine and discipline, led, as might be expected, to numerous violent contentions, in which, however, it is stated, the latter were generally triumphant, and succeeded, in respect to many particular Lutheran Churches, to draw them to their communion.

The principal difference between the Lutherans and the Calvinists, according to Dr. Mosheim, relates to the three following topics ;—1. The sacrament of the Lord's Supper ; the former affirming a *material presence* of the body and blood of Christ with the bread and wine ; the latter, a *spiritual presence*. 2. The decrees of God ; the former maintaining that these decrees are founded upon a *previous divine knowledge* of men's characters ; the latter, that they are *free and unconditional*, and founded on the *will of God*. 3. Catholic rites and ceremonies ; the former retaining many of them in their worship—as, the use of images—wafers in the sacrament—exorcism or ejection of the devil in baptism, and similar ceremonies ; the latter, rejecting these and all similar superstitious practices, and observing in their worship the ancient simplicity of Apostolic times.

30. Among the Reformed Churches themselves, during the 16th century, we find no account of divisions or disputes, which deserve particular notice. In this respect, they were much more highly favoured than the Lutherans, but they were called to experience the most severe trials, from the persecuting spirit of the Church of Rome, an account of which has already been given. (Sec. 8.)

31. The opening of the 17th century was distinguished by the rise of the "*Arminian schism*," so called from James Arminius, a professor of divinity at Leyden, who, from being a Calvinist, and preaching the doctrines of Calvin, at length rejected the system, so far as it related to predestination and grace.

The following are the distinguishing tenets, as taught by Arminius, and held by his followers :

1. That God from eternity determined to bestow salvation on those, who he foresaw would persevere to the end, and to inflict everlasting punishment on those who should continue in their unbelief and resist divine succours ; so that election and reprobation are *conditional*.

2. That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind, and of every individual in particular ; that, however, none but those who believe in him can be partakers of his benefits.

3. That mankind are not totally depraved, and that depravity does not come upon them by virtue of Adam's being their federal head.

4. That the grace of God which converts men, is not irresistible.

5. That those who are united to Christ by faith, may fall from a state of grace and finally perish.

32. The sentiments of Arminius were adopted by some, dis-

tinguished for their learning and influence before his death, which happened in 1609 ; although they were powerfully met by several eminent Calvinists, and particularly by Gomar, the colleague of Arminius, in the divinity professorship at Leyden.

33. On the death of Arminius, his sentiments appear to have been extensively adopted ; this led to a controversy between the friends and opposers of the scheme, which was conducted with so much acrimony, and occasioned so many tumults, that, at length, the civil authorities interposed, and by the States General, a general Synod was convened at Dort, in 1618, to consider and decide on the whole controversy.

34. This Synod consisted of the most distinguished Dutch divines, and learned deputies from England, Scotland, Switzerland, Bremen, Hesse, and the Palatinate. On the opening of the Session, the Arminians claimed the privilege of first refuting the Calvinistic doctrine of reprobation. To this, however, the Calvinists objected, that they ought to prove *themselves right*, before they had any just ground, on which to proceed to prove *others wrong*. Refusing to adopt this course, the Arminians were expelled the synod, and their sentiments were examined and condemned in their absence.

35. In consequence of the decision of the Synod of Dort, the Arminians were shamefully persecuted. They were expelled from all posts of honour and profit ; their ministers were silenced and their congregations suppressed. The above decision, however, was far from being popular, and by many the persecution which ensued was deservedly condemned. At a subsequent period, they were treated with more lenity, and from that time to the present, many on the continent, in England, and America, have been found, who have embraced the Arminian faith, in all its latitude.

In no country were the Arminians treated with more severity than in Holland. Through the instrumentality of Maurice, at that time the reigning prince, Barneveldt, their most distinguished civilian, was beleagued. Grotius was condemned to perpetual imprisonment, and escaped his doom only by flight. Many of the refugees fled to Antwerp ; others to France.

After the death of Maurice in 1625, the Arminians were recalled by his successor, and permitted to live in the peaceful enjoyment of their opinions. They erected churches ; and, at length, increased so as to number in the United Provinces 34 congregations, and 84 pastors. At Amsterdam they established a college, in which flourished in succession many distinguished professors.

36. In subsequent periods, Arminians have been found in all

Protestant countries on the globe. Through the influence of archbishop Laud, their sentiments at one time spread over England, and were embraced by some of the most distinguished prelates. The Arminian system has also found favor with some individuals attached to the different denominations of Christians in the United States.

## II. Church of England.

37. The history of the Reformation in England, from its commencement, about the year 1534, to the death of Henry VIII. 1547, has already passed in review. (Period VII. Sec. 46, 47.) Henry was succeeded by his son, Edward VI.; a prince, who, although but a few months more than nine years of age, was distinguished for his wisdom and virtue; and for devoting himself to the advancement of the Reformation.

The accession of a prince so pious as Edward VI. was occasion of great joy to the friends, and of sad disappointment to the enemies of the Reformation, both in England and on the continent. Edward was a decided Protestant, divested in a remarkable degree, for the times, of bigotry and superstition; and with becoming zeal set himself to promote the interests of true religion.

38. Soon after his accession, the rigors of Henry's reign began to be relaxed. The severe laws, which were in existence against the Protestants, were repealed. The prison doors were opened, and many, who had been forced to quit the kingdom, returned home. Among the latter, were the celebrated John Hooper, and John Rogers.

Towards the conclusion of Henry's reign, parliament had passed an act, commonly known by the name of the *bloody statute*, consisting of six articles, designed to favour the cause of popery. By these articles, it was enacted, that in the sacrament, the bread and wine are changed into the body and blood of Christ—that communion in both kinds is not essential to the common people—and that priests may not marry; with other specifications of a similar character.

In consequence of these articles, many for conscience's sake, were compelled to resign their stations, and retire to other countries. Others, who remained, were imprisoned, to the number of 500. Even Cranmer came near falling a sacrifice; the king suffering him to be tried for his life.

This persecution was still going on, at the accession of Edward; but now it was terminated by the government, with the consent of this pious prince, and the statute itself repealed.

39. The principal *promoters* of the Reformation, at this time, were the king; the duke of Somerset, the king's uncle, who was chosen protector; Dr. Cranmer, archbishop of Canterbury; Dr. Holgate, archbishop of York; Sir William Paget, secretary of state; Lord Viscount Lisle, lord admiral; Dr.

Holbeach, bishop of Lincoln ; Dr. Goodrich, bishop of Ely ; Dr. Latimer, bishop of Worcester ; and Dr. Ridley, elect bishop of Rochester. Against these were arrayed, on the side of popery, the princess Mary ; the lord chancellor ; Dr. Tonsal, bishop of Durham ; Dr. Gardiner, bishop of Winchester ; and Dr. Bonner, bishop of London.

These were the leaders of the two parties, and between them no little contention existed ; the advocates of the Reformation being desirous of proceeding in the work of reform ; while the friends of the papacy insisted, that religion should continue in the state in which Henry left it, till prince Edward should come of age. As the former, however, were the stronger party, it was determined to proceed.

40. The solemnity of the king's coronation being over, several distinguished divines were appointed to visit the churches in the kingdom, and to supply them with the means of instruction. A book of homilies was composed, and a copy directed to be left with every parish priest, to supply the defect of preaching, which few of the clergy, were, at that time, capable of performing.

A *homily*, is a sermon, or discourse, on some point of religion, written in a manner so plain, as to be easily understood by the common people. This book of homilies was the work of Cranmer, and was of great service to the cause of religion, and the Reformation ; the parochial clergy being generally so ignorant, as to be unable to compose a sermon.

41. At the same time, the divines were directed to deliver to the several bishops in the kingdom, thirty-six "injunctions," which the bishops were to proclaim four times a year, and see executed. These related to the disuse of images, pilgrimages, processions, tapers, and the like. Most of the bishops complied with these injunctions ; but Bonner and Gardiner refusing, were, for a time, imprisoned.

42. The next measure adopted in order to favour the Reformation, was the revision of the *Liturgy*, or order of public worship, which being accomplished, was established by an act of parliament.

The *Liturgy*, or Church Service Book of England, was first composed in 1547. In the second year of king Edward, it was established as the book of ceremonies to be observed in divine worship. In the fifth year of this prince's reign it was again revised, and several alterations were made in it. Those alterations consisted principally in rejecting the use of oil in confirmation ; prayers for the dead ; and transubstantiation. In the succeeding reign of Mary, it may here be added, the *Liturgy* was abolished ; but on the accession of Elizabeth it was re-established, with some alterations ; since which, it has remained much the same to the present day.

43. The *Liturgy*, thus established, was far from giving satisfaction to all, especially to the common people, who were gen-

erally advocates of popery. Several insurrections, in different parts of the kingdom, broke out, which were suppressed only by the strong arm of power, and the execution of several of the promoters of them.

The most formidable of these insurrections, were those of Devonshire and Norfolk. In the former place, insurgents collected to the number of 10,000, and demanded of the king to restore the ancient worship. In Norfolk, they amounted to 20,000. The latter were headed by one Ket, a tanner, who assumed to himself the power of judicature, under an old oak tree, thence called *the oak of the Reformation*. The insurgents were dispersed in each of these places with difficulty—several of their leaders were executed, among whom was Ket, who was hung in chains.

44. About this time, also, *Articles of Religion*, to the number of forty-two, were drawn up, by the bishops and clergy, to which subscription was required, by all who held ecclesiastical offices. These articles were the basis of the celebrated thirty-nine articles of the Church of England, which form at present, the code of faith and discipline in that Church.

45. To many of the reformers, it appeared desirable to complete the reformation, by abolishing every peculiarity connected with the Romish worship; but from motives of prudence, it was judged otherwise by the prime conductors, and a few things, such as the cap, surplice, and other parts of the clerical garments of the Romish priests were retained.

46. This dress, however, was quite offensive to some; but, perhaps to no one more than to John Hooper; who because he would not wear it, refused the bishopric of Gloucester. Edward himself was willing that he should dispense with it; but Cranmer and Ridley, being of a different opinion, committed him to prison.

In the controversy which grew out of this step, most of the reforming clergy were on the side of Hooper; and although they had submitted till now to the wearing of the garments prescribed, at this time they laid them aside. Hence, they were called *nonconformists*. Among these were Latimer, Coverdale, John Rogers, and many others.

47. Another stain attaches to Cranmer, and other reformers, at whose instance, the Anabaptists were persecuted, some of whom were put to death. Among the latter was a woman, by the name of Joan Bocher, or Joan of Kent. These Anabaptists, had fled from Germany several years before, during the wars in that country, and were now propagating their sentiments, with some success, in England. (Period VII. Sec. 45.)

The strong measures adopted by the reformers, greatly alarmed the anabaptists, and many of them ostensibly abjured their faith. But Joan of Kent, proving obsti-

nate, was declared a heretic, and delivered over to the civil power to be burnt. To the king, this measure appeared unwarrantable, and seemed to partake too much of that spirit which they censured in the papists. Cranmer thought it right, however, to burn for heretical opinions; and, at length, persuaded the king to sign the warrant. As he yielded to the archbishop's importunity, he told him, with tears in his eyes, "that if he did wrong, since he did it in submission to his authority, he (Cranmer) should answer for it to God." This speech is said to have deeply affected the archbishop, yet he suffered the sentence to be executed.

48. Edward died in the year 1553, to the great grief of his subjects; especially the reformers. Considerable advances had been made during his short reign, in the work of reformation; and had he lived only a few years longer, it would doubtless have been completed. But a wise Providence ordered otherwise, and caused the brightening prospects of the Church to be again overcast with gloom.

It naturally belongs to this place to remark, that while much attached to the reformers, which was "pure and lovely," they all along conducted the reformation in a manner inconsistent with the principles on which it was founded. In departing from Rome, the reformers claimed the right of private judgment, and the sufficiency of the Scriptures as a rule of faith.

Yet, when they obtained the ascendancy, they granted little liberty to others. They were too much disposed to justify in their practice, what they had loudly and severely condemned in the friends of the papacy. Still, they were good, noble men. The previous darkness of the ecclesiastical world had been great. The light was now dawning; but as yet spiritual objects were seen indistinctly. Prejudices could not in a moment be removed; nor could it, perhaps, be expected, that the reformers should advance much faster than did public opinion.

49. Edward, at his death, bequeathed the crown to Lady Jane Grey, a Protestant, niece of Henry VIII. who, accordingly, was proclaimed queen. But his sister, the princess Mary, a bigoted papist, claiming the throne as her right, succeeded in taking possession of it, in August, 1553, to the great grief of the friends of the Reformation.

This was truly a mysterious providence; and caused a wide spread despondency among the friends of truth. The mind of Mary was superstitious and melancholy. She had ever hated the Reformation, and was resolved, from the first, to bring back the nation to the bosom of the Church of Rome.

50. The apprehensions of the Protestants were soon realized; for no sooner was Mary seated on the throne, than she began to show her predilection for the papal cause. Bonner and Gardiner, she released from prison, and soon after prohibited all preaching, without her special license.

51. Many of the reforming clergy, however, did continue to preach, being determined to hazard the consequences. The royal mandate, however, soon went forth, for the imprisonment

of all such. Hooper, Coverdale, Taylor, Cranmer, Latimer, and many others, were arrested. Hooper was sent to the fleet; Cranmer and Latimer were committed to the tower. Not less than 1000 escaped imprisonment by leaving the kingdom.

52. Parliament assembled in October, shortly after which a bill was passed, repealing king Edward's laws about religion, and restoring that form of divine service, which was in use, during the last year of king Henry VIII. Thus the vantage ground gained by the reformers was lost, and Rome was once more ascendant.

53. With a view of strengthening herself in the kingdom, and to give an increase of power to the papal cause, Mary now united herself in marriage with Philip, of Spain, son of Charles V. and through jealousy, sent Elizabeth, her sister, afterwards queen, to prison, and caused Lady Jane Grey, with her husband, Lord Guilford Dudley, to be beheaded.

Edward had settled the crown on Lady Jane, through the influence of the duke of Northumberland; who, in anticipation of her elevation to the throne, married her to his son, Lord Guilford Dudley.

On the death of Edward, she was proclaimed queen by Northumberland and his party; but her rival, Mary, proving more powerful, seized the kingdom for herself. Cruelty was a conspicuous trait in the character of Mary; and bitter were the marks of it, which Lady Jane and her friends experienced. She saw her father-in-law and his family, her own father and his numerous adherents, brought to the Tower, and at length expire under the hand of the executioner; and she herself, together with her husband, completed the bloody tragedy. She suffered with the most Christian resignation, exclaiming with fervency, "Lord, into thy hands I commend my spirit."

54. To give the papal cause the appearance of justice and moderation, but, in reality, to increase its triumph over the Protestants, a public disputation was ordered at Oxford, in the spring of 1554, between the leading divines, on both sides. Cranmer, Ridley, and Latimer were brought from prison, to manage the dispute for the Reformers. They advocated their cause with great ability; but the decision being against them they were required to adopt the popish faith; for refusing which, they were pronounced obstinate heretics, and excluded from the church.

55. In the same year, Cardinal Pole arrived in England, from Rome, with authority from the Pope to receive the submission of the king and queen, which they offered upon their knees. When this was done, the Cardinal pronounced the kingdom absolved from all censures, and again received to the

favour of his Holiness, and to the bosom of the Catholic Church.

Thus the Catholic religion was publicly acknowledged, as the religion of the land ; and the bishops were required to see that it was fully established. Such of the clergy, as conformed, were anointed, and clothed with priestly garments. But those who refused, and they amounted to some thousands, were deprived of their livings, and many of them imprisoned.

56. Soon after the above reconciliation between the English Church and the Pope, an act passed the parliament, for the burning of heretics ; and, from this time, the work of persecution began. The queen committed the sanguinary work to Gardiner and Bonner, by whom, in the space of two years, not less than 400, and some make the number double, were publicly executed. Among the distinguished men who suffered, were Rogers, Saunders, Hooper, Taylor, Ridley, Latimer and Cranmer.

*Mr. Rogers* was burnt in Smithfield, Feb. 4, 1555. A pardon was offered him at the stake, which he refused, although his wife and ten small children were within his view, whom he was leaving destitute in the world. With these he was not permitted even to speak.

*Saunders* was burnt at Coventry. When he came to the stake, he exclaimed, "Welcome the cross of Christ ! Welcome everlasting life !" Next to him, suffered the active and pious bishop *Hooper*. The fire consumed him so slowly, that his legs and thighs were roasted, and one of his hands dropped off, before he expired. His last words were, "Lord Jesus, receive my spirit." On the same day, *Dr. Rowland Taylor* was burnt at Smithfield.

The effect of these burnings was different from what the Papists had expected. Gardiner supposed that one or two burnings would extirpate Protestantism from England. But seeing himself disappointed, he committed the prosecution of the work to the infamous Bonner, who, Neal says, "behaved more like a cannibal, than a Christian."



### *Burning of Ridley and Latimer.*

In October, *Ridley* and *Latimer* suffered at Oxford, at one stake. The former of these was one of the most able and learned of the English reformers ; the latter was a man of great simplicity of character, who, by his preaching, had, in no small degree, contributed to expose the superstitions of popery. He was now 84 years old. Before these venerable men suffered, they embraced each other, and then kneeling, prayed. As the fire was applied to the pile, *Latimer* exclaimed, "Be of good courage, master *Ridley*, and play the man. We shall this day light such a candle, by God's grace, in England, as, I trust, shall never be put out."

It is worthy of record, that the same day, on which these noble men suffered, the cruel *Gardiner* was seized with the illness of which he died. He would not sit down to dinner, till he had received the news from Oxford of the burning of the bishops, which was not till four o'clock in the afternoon. While at dinner, he became unwell, and lingering till the 12th of November, died. His last words were a true, but melancholy comment upon his life, "I have sinned with Peter, but have not wept with Peter."

*Cranmer* was burnt, March 21st, 1556, in the 67th year of his age. Such a fate he had anticipated, and had settled, some time before his arrest, all his private affairs. After his arrest, great efforts were made to induce him to abjure his faith, and embrace the Romish religion. In a moment of terror, in view of death, *Cranmer* yielded ; and set his hand to a paper, renouncing the principles of the Reformation, and acknowledging the authority of the papal Church.

Notwithstanding this concession, his enemies resolved to bring him to the stake. Accordingly he not long after was led forth. But the worthy man had had time to consider upon his conduct. Sorely did he lament his apostacy, and firmly did he resolve to die, like a true martyr.

Before the multitude, he confessed his error, and deeply repented of it. This

manly conduct surprised his enemies, who immediately dragged him to the stake, which he was fastened.

The fire was soon kindled, and the venerable martyr, stretching his right hand into the flames, exclaimed, "this hand hath offended, this unworthy hand." His miseries were soon over, and his last words were, "Lord Jesus, receive my spirit."

57. While these things were transpiring in England, the attention of the queen was directed to Ireland, where the Protestants had much increased, through the pious labors of George Brown, whom Henry VIII. had created archbishop of Dublin. Mary now resolved upon sanguinary measures, against them also, and commissioned Dr. Cole, a zealous Catholic, to erect his tribunal in Dublin. But by a singular providence, the Dr. lost his commission, and the lives of the Irish were spared.

On his way from England to Ireland, Cole halted at an Inn, in the city of Chester. Here he was waited upon by the mayor, to whom he announced his business to Ireland, and taking from his baggage a leather case, exclaimed—"Here is a commission, which shall lash the heretics of Ireland."

The words fell upon the ear of the hostess, who was a Protestant; and while the doctor waited upon the mayor down stairs, she hastily took from the case the boasted commission, and placed in its stead a pack of cards.

The next morning, the doctor sailed for Ireland. On his arrival in Dublin, he opened his commission, in the presence of the public authorities, and to his confusion found only a pack of cards. Before a second commission could be obtained from England, the queen was no more. Elizabeth, the successor of Mary, was so pleased with the story, that she settled upon the woman a pension of forty pounds a year, for life.

58. The year 1554 is distinguished for the rise of the *Puritans*, at Frankfort, in Germany. They, at first, consisted of English Protestants, who, fleeing from England, to avoid the persecutions of Mary's reign, took refuge at the above place, where they availed themselves of the opportunity of carrying the Reformation further, than the British court had hitherto allowed. They abandoned several parts of the service book of king Edward, with the surplice and the responses, aiming at a still greater simplicity in their manner of worship.

The term *Puritan*, was first applied to these exiles, by way of ridicule. In the steps they had taken, they met with violent opposition from many of their brethren. Dr. Cox, who had been tutor to king Edward, disturbed their worship, by answering aloud after the minister, and accused the celebrated John Knóx, who was then pastor of these exiles, of enmity to the Emperor. Knox and his friends were driven from the city, and the episcopal forms of worship were re-established. But, from this time, the Puritans increased rapidly in number, both in England, and on the continent.

This was the first breach, or schism, between the English exiles, on account of the service book of king Edward; which made way for the distinction, by which the two parties were afterwards known, of *Puritans* and *Conformists*.

59. After a reign of a few months more than five years, Mary was summoned to her account, and was succeeded by her sister, Elizabeth, A. D. 1558. During the reign of this princess, Protestantism was firmly established, in her dominions, and was favoured by her in other parts of Europe. When her accession was known abroad, all who had fled into foreign countries returned.

Elizabeth began to reign at the age of 24, and governed England for the space of 45 years, with an energy, sagacity and prudence, which have rarely been excelled.

Great was the joy which was diffused among the Protestants, on her accession. On her way to London, she was greeted by thousands; and as the bishops and clergy advanced to tender her their congratulations, she suffered all to kiss her hand, except Bonner, from whom she turned in disgust. At her coronation, as she passed under a triumphal arch, an English Bible was let down into her hands, by a child, representing truth. The queen received it most graciously, kissed it, and placed it in her bosom.

60. Although Elizabeth was in favour of the Reformation, she proceeded with a caution in her measures, in relation to religion, which may be thought to have been excessive. For a time, few changes were effected; the popish priests kept their livings, and continued to celebrate mass; while such of the Protestants, as began to use the service book of Edward, were forbidden, and even preaching was prohibited, until the meeting of parliament.

Although Elizabeth ranks among the Protestant monarchs, and did in several particulars favour the cause of the Reformation, she evidently had no small regard for the Catholics; and in respect to her own supremacy, the true spirit of popery. Towards the puritans, she showed no favor. Preaching she disliked, and often said "that two or three preachers in a country were enough." She loved pomp and splendour, rather than simplicity; and regarded with an eye of jealousy, the spirit of liberty to which the doctrines of the Puritans tended. Practical religion, during her reign, was low; and at the close of it, things in the Church were in point of protestantism and reformation, not greatly in advance of what they were in the latter part of the life of king Edward.

61. On the meeting of parliament, in Jan. 1559, a majority were found to be on the side of the Reformation. Several acts passed in favour of the Protestant cause; but the acts which deserve the most notice, on account of their influence upon religion, were the *Supremacy of the Sovereign*, and *Uniformity of Common Prayer*.

By the act of supremacy, the queen and her successors were invested with supreme power, in all cases temporal and ecclesiastical. It forbid all appeals to Rome; repealed the laws relating to the punishment of heresy; and restored the policy of the Church, to the state in which it stood during the reign of king Edward.

The act of uniformity was designed to reduce all, not to the belief of the same

doctrines, but to the observance of the same rites and ceremonies. Hence, the queen was empowered to ordain and publish such rites and ceremonies, as she might think calculated to advance the interests of the Church.

Elizabeth was fond of several of the ancient ceremonies; and, moreover, it was her policy to retain some, from a wish to please her Catholic subjects. She was desirous of retaining images and crucifixes in Churches, with all the old popish garments.

This act of uniformity, which was urged in relation to things indifferent, was the rock on which the peace of the Church of England was shipwrecked. The rigorous execution of this act, to which the Puritans could not submit, was the occasion of most of the mischiefs which befel the English Church, for more than 80 years.

62. In the act of supremacy, above mentioned, was a clause, which gave rise to a new Court, called the "*Court of High Commission.*" This consisted of persons appointed by the Queen, to whom jurisdiction was given "to visit, to reform and amend all errors, heresies, schisms, abuses, contempts, offences and enormities whatsoever." Under the authority of this clause in the act, the Queen instituted the court of High Commission, which, in respect to the Puritans, was exceedingly severe.

63. About this time, Elizabeth appointed a committee of divines to revise king Edward's liturgy, with alterations, as might appear judicious. Yet she required, that all passages offensive to the pope, should be stricken out; and that nothing which could favour the Puritans, should be admitted.

The Liturgy, as thus settled, was less in favour of the reformers, than it had been in the days of king Edward. At that time, the surplice only was required; but now the square cap, the tippet, and other garments, were ordered to be used. This gave great dissatisfaction to the Puritans; since it was obviously designed as a compliment to the Roman Catholics, in opposition to themselves. Sec. 42.

64. On the termination of parliament, the oath of supremacy was tendered to the bishops and clergy. All the bishops, except Kitchen, bishop of Landaff, refused the oath, and left their places. But out of 9400, who had been beneficed under Mary, less than 200 parochial clergymen refused the oath.

In the time of Mary, all the above were Papists, the open friends of Rome, and advocates of the supremacy of his Holiness. What must have been the pangs of their consciences, when in a few months, they could, in order to retain their livings, deny all allegiance to Rome, and acknowledge a queen to be the legitimate head of the Church.

Such Papists, as chose, retired to other countries. Those who left the priest's office, were pensioned. The monks, who had come to England, during the reign of Mary, returned to secular life; the nuns went to France and Spain. Bonner, refusing to submit to the queen, was committed to prison; where, sometime after, he died.

65. The return of England once more to Protestantism, was a great mortification to the friends of popery. At first, the pope addressed a conciliatory letter to the queen, inviting her to return to the bosom of the Catholic Church; but, finding her unwilling to resign her supremacy, he excommunicated her, and absolved her subjects from their oath of allegiance.

Other measures against Elizabeth followed. Several plots were devised to place Mary, queen of Scots, upon the throne. Those around the queen were secretly instigated by the Jesuits to assassinate her; and, finally, the whole power of Spain was armed against the kingdom. With an immense force, called the *Spanish Armada*, Philip entered the British channel, designing to seize upon the throne, and re-establish popery. A superintending Providence, however, scattered the fleet, by a tempest, and thus annihilated the hopes of the friends of Rome.

66. On the organization of the Court of High Commission, Parker, archbishop of Canterbury, a violent opposer of the Puritans, was placed at its head. From him they received no favour; for such as declined subscription to the act of uniformity were suspended; others were driven from their homes in great indigence, and several were executed.

The subsequent history of the Court of High Commission is of a similar character. For years it continued to be a powerful engine, in the hands of the sovereigns, against the Puritans. But, notwithstanding their trials and sufferings, they continued to increase. Before Elizabeth's death, it was computed that there were not less than 100,000 Presbyterians within her realm.

67. The year 1581, gave rise to a new sect among the Puritans, called *Brownists*, from their leader, Robert Brown. The cause of their separation appears to have been a dislike, not of the faith, but of the discipline and form of government of the churches, in England. For a similar reason, they also rejected presbyterianism, and pleaded for *independency*. The order was afterwards improved by Mr. John Robinson, whose Church, in 1622, removed to Plymouth, in New England.

The first Church of Brownists was formed in London, in 1592. They were considered as fanatics, and were greatly oppressed by the friends of the episcopacy. Many of them fled to Holland, and took refuge in that country. Brown, their leader, was confined in no less than thirty-two prisons. Before his death, however, he conformed to the establishment.

68. Elizabeth died, March 24, 1603, and was succeeded by James VI. of Scotland, who took the title of James I. This monarch, although educated as a Presbyterian, early espoused the cause of Episcopacy against the Puritans, whom he caused to experience the utmost rigour of the ecclesiastical laws.

From the previous education of James, the Puritans hailed his accession as the harbinger of better things, in respect to themselves. On his way to London, a depu-

tation from them met him, and presented to him a petition called the *millenary*, because it contained the wishes of a thousand ministers, for further reformation. The Puritans, however, had soon reason to change their expectations; for, although James appointed a conference at Hampton court, between the opposite parties, it was apparent, that he was no friend to puritanism. Soon after, with his whole court he renounced Calvinism, and embraced the principles of the Arminians.

During his reign the celebrated Bancroft became archbishop of Canterbury. He proved an inveterate foe to the Puritans, against whom he raised a bitter persecution, ejecting from the pulpit and excommunicating from the Church, every one who favoured non-conformity. To avoid this oppression, many Puritan families left the kingdom, and emigrated to New England and Virginia.

69. In the year 1605, a scheme called the *gun powder plot* was formed by the Roman Catholics, to cut off, at one blow, the king, lords, and commons, at the meeting of parliament. Happily, the design was discovered in season to prevent its execution. Not only the Roman Catholics suffered in consequence of this new and severe measures being adopted against them; but the Puritans also, upon whom the plot was wickedly charged by the Catholics, to excite against them the public indignation.

The discovery of this plot, arose from a letter addressed to a Catholic peer, by an unknown hand, about ten days before the meeting, earnestly advising him not to attend. The nobleman showed the letter to the king, who suspecting treachery, ordered the vaults below the house of parliament to be examined. Thirty-six barrels of gun powder were found concealed, and Guy Fawkes or Vaux, the man who was to set fire to the train, in the very act of making the necessary preparations.

70. Among the important acts of king James was the ordering of that *translation* of the sacred scriptures, which is now in common use. Fifty-seven distinguished divines were appointed to the work; but some dying, and others removing, after their appointment, only forty-seven were engaged in the translation. It was first published in 1611.

Nine translations into English had been previously made; viz. Wickliffe's Testament in 1380. Tyndall's do. 1526—first edition of the Bible 1535; Matthew's Bible 1537; Cranmer's 1539; Geneva 1559; Bishop's 1568; Rhenish New Testament 1582, and Bible by the Catholics, 1609, 1610.

To the above translation, king James was moved by a request of the Puritans, at the Hampton court conference. The translators were divided into six companies, each of which took a particular portion of the Scriptures. To guard against errors, learned men from the two universities were appointed to revise the whole before it was printed.

71. James I. died in the year 1625, and was succeeded by his son Charles I. a prince, who adopted much the same policy as his father, in ecclesiastical matters, and whose measures tended to continue the Puritans in the state of depression into which the policy of James had brought them.

Charles, at first, was thought to favour the Puritans, as Dr. Preston, the head of

that party, came up to London, in the coach with him, on his accession ; but this proved to be a mistake, for he not only married a papist, but promised at the time of his marriage, to counteract the force of the laws against the Catholics.

72. The great promoter of the interests of the papists during this reign, and indeed the chief author of all the calamities of Charles, was Dr. Laud, who was raised to the see of Canterbury in 1633.

Whatever might have been Laud's view of the papal system, he was exceedingly fond of pomp and ceremonies, and by the authority with which the king had invested him, much of the Roman superstition was incorporated with the public service.

73. Against the whole body of non-conformists, Laud exercised great severities ; and even persecuted those who held the principles of the 39 articles of the church.

A volume would scarcely contain the story of Laud's cruelty. A single instance will serve as an example of his spirit. A Dr. Leighton, a Puritan, was condemned in the Star Chamber—a criminal court in those days—for publishing an appeal to the parliament against prelacy. When sentence was pronounced, Laud pulled off his cap, and gave thanks. The following is his own record of the execution of a sentence, which raised his gratitude to heaven. "His ears were cut off, his nose slit, his face branded with burning irons ; he was tied to a post and whipped with a treble cord, of which every lash brought away the flesh. He was kept in the pillory near two hours in frost and snow." He was then imprisoned for eleven years, and when released by parliament, he could neither hear, see, nor walk.

74. Under such cruel treatment, the Puritans could not, and would not live. Several thousands, therefore, removed, and became planters in America. Many more would have removed, but they were prohibited by law.

"The sun," said they, "shines as pleasantly on America, as on England ; and the sun of righteousness much more clearly. Let us remove whither the providence of God calls, and make that our country, which will afford us what is dearer than property or life, the liberty of worshipping God in the way which appears to us most conducive to our eternal welfare."

In the twelve years of Laud's administration, 4000 emigrated to America. These persecutions drained England of half a million ; and had the same insatuated counsels continued, the fourth part of the removable property of the country, says a writer, would have been transported to America.

75. From this time, the troubles of the kingdom increased. Disaffection arose between the king and his parliament. The nation, as a body, were exasperated at the conduct of Laud, and the severities of the court of High Commission. At length Laud was accused of treason ; and, after a long imprisonment, was beheaded. Episcopacy itself was abolished, and, on the 30th of January, 1649, Charles I. was brought to the scaffold.

These revolutions were brought about by the parliament, which was assembled by the king, in 1640. With some intermission, it continued its sittings for more than 18 years, whence it is called the *Long Parliament*.

The members of this parliament were by *profession* members of the established Church ; but it was soon apparent, that even *they* were unwilling to submit to the arbitrary proceedings of Laud, in relation to religion. Several changes were, from time to time, proposed and effected. The Star Chamber and High Commission Court were abolished. Laud was accused of aiming to unite the Church of England to Rome. At first, he was imprisoned ; then deprived of his office ; afterwards impeached and condemned. In the mean time, changes took place in parliament. Upon the death or decline of those first elected, fresh members were added ; and, as the discontented had increased in influence, it is likely that these new members were of that party. At length, the king and parliament no longer agreed. A civil war ensued. The king was seized, tried, condemned and executed.

76. While affairs were in this unsettled state in England, and matters were tending to the above sad issue, a general insurrection of the Papists occurred in Ireland, (Oct. 23, 1641) which was followed by the massacre of more than 200,000 Protestants.

The project of this insurrection was formed several months before ; but it had been industriously concealed from the English court. Nothing was known of it among the ill-fated Protestants themselves, till the work of murder began. No language can describe the shocking barbarity of the Catholics. No ties of friendship or relationship—no entreaties—no sufferings, could soften their obdurate hearts. In the year 1648, Oliver Cromwell subdued the Catholics of Ireland, and brought them into a state of subjection, from which they have never been able to rise.

The causes which led to this horrible butchery, may be found in an unremitted persecution, which the Irish had endured for years. They had suffered extortions, imprisonments, and excommunication. Their estates were seized and confiscated ; and from the free exercise of their religion they were precluded. To Charles I. they had repeatedly applied for a toleration, which was scornfully rejected. Under evils so numerous, and long endured, they became maddened ; and in their phrensy, made the innocent Protestants the objects of their savage fury.

77. Three weeks after the death of king Charles I. the famous Assembly of divines at Westminster was dissolved, having, in connexion with parliament, broken down, and set aside the episcopal form of government, and introduced a directory for public worship, instead of the liturgy.

As early as the year 1641, the parliament had petitioned the king, to call an assembly of divines, to make suitable alterations in the doctrines and discipline of the Church. But, as the king refused, the parliament itself in 1643, passed an ordinance convening an assembly.

This assembly met the same year. It originally consisted of ten lords, 20 commons, and 121 divines. Seven of these were independents, and ten episcopal ; the latter of whom soon after withdrew, the king issuing his proclamation, forbidding the convening of the assembly.

By advice of the assembly, which met, notwithstanding the royal prohibition, the parliament, in 1644, established the directory for public worship, which they had prepared. The old Liturgy was abolished, and the use of the new form enjoined, under severe penalties.

Besides the above directory, the Assembly published a Confession of Faith, known

by the name of the Westminster Confession of Faith, which was adopted by the Churches of Scotland, and continues to be held there to the present day. The Catechism, known by the name of the Westminster Catechism, was also their work.

78. The death of Charles I. occurred, as already noticed, in 1649. The dissolution of the monarchy of England soon after followed. The commons even abolished the house of peers, and assumed to themselves the direction of all public affairs, as keepers of the liberties of England. But in a little time Oliver Cromwell was declared *Lord Protector of the Commonwealth*, and during his protectorate, Presbyterianism was the established religion of the land. All denominations, however, appear to have been tolerated, except the Catholics and Episcopalians.

The parliament, at the time of establishing Presbyterianism as the religion of the land, abolished all penal statutes for religion, and permitted every one to think and act on this subject as he pleased. Among the Presbyterians, this excited loud complaints. Now, that the power was in their hands, they insisted on uniformity of worship, as strongly as the Papists had, in the day of their glory. It was also a source of deep grief, that Cromwell, and the parliament, who had grown jealous of them, should patronise the Independents, so that they increased greatly in numbers and respectability.

During the ascendancy of Presbyterianism, the Episcopal clergy, as might be expected, experienced their full share of oppression. Seven thousand clergymen, on the former establishment, were ejected from their livings, and in not a few instances, the bishops were shamefully abused.

But, notwithstanding the age was one of so much turmoil and confusion, it is admitted by historians that there existed much genuine piety. Religious knowledge increased. The Lord's day was sacredly observed. Even in the army of Cromwell, religion was popular. He himself expounded the Scriptures to his troops. Profanity was unknown in the camp. The soldiers spent their leisure hours in reading the Bible, or in the duties of devotion. The character of Cromwell deserves a passing notice; but from the different estimates which have been made of it—the high commendations of his friends, on the one hand, and the unmeasured censures of his enemies on the other, it is difficult to form an accurate opinion. Ambition is commonly said to have been his ruling passion; to the gratification of which, every thing was made subservient, in supporting his usurpation. Without becoming the apologist of that great man, or justifying any of his improprieties and faults, it may, perhaps, with truth be said, that Cromwell's ambition was at least partly defensive; at the same time, all parties agree in bearing witness to the strict morality of his private life, and to his habits of temperance and chastity—they testify his munificent liberality in promoting the interests of science and religion; his public and private devotion; his reverence for the doctrines of the Protestant faith; and his uniform respect for the rights of conscience, by which all were equally protected in the free exercise of public worship.

79. Cromwell dying in 1658, left the protectorate to his son Richard; but he being little fitted for so difficult a station, soon after retired to private life. Upon this, arrangements were made for the return of Charles II. from the continent, and he

entered London May 29, 1660. This event is known in English history by "*the Restoration.*" Many were the professions and promises, which this monarch made, previous to his return, respecting liberty of conscience; all of which he soon falsified. Unexpectedly to the Presbyterians, Episcopacy was re-established, and the observance of its forms most rigorously enforced.

Charles II. is said to have been a complete gentleman in his manners; but as a prince, he inherited all the faults of his ancestors, together with a total want of sincerity. His court was the theatre of extravagance, profaneness, and debauchery, in all of which the king himself was the most distinguished example. It may well be supposed that the state of religion would be seriously affected by such a court, and such was the case. Charles, both before and after his restoration, published declarations expressing his intention to restore the protestant Church of England to its former condition—to reform the liturgy, and to allow the adoption or admission of ceremonies, as things indifferent, and to grant liberty of conscience to those who could not conform.

These promises, however, were never fulfilled; on the contrary, new acts of parliament were passed, which operated with great severity upon all non-conformists. Among these acts was the act of uniformity, which took effect on St. Bartholomew's day, August 24th 1662, by which more than two thousand of the clergy were obliged to leave their congregations. The sufferings of these ministers and their families are beyond description. Though they were as frugal as possible, they could hardly live: some lived on little more than brown bread and water: many had but eight or ten pounds a year to maintain a family, so that a piece of flesh was not seen upon one of their tables in six weeks' time: their allowance could scarcely afford them bread and cheese. One went to plough six days, and preached on the Lord's day. Another was forced to cut tobacco for a livelihood. According to Mr. Baxter, many hundreds of them with their wives and children had neither house nor bread.

In 1664, the Conventicle act was passed, the design of which was to prevent the desertion of the parish Churches. It required all public worship to be conducted exclusively by the forms of the common prayer, under the most severe penalties. Under these and other acts, the non-conformists suffered incalculable hardships. It has been computed, that under the persecuting statutes against Dissenters, during the reign of Charles II. and the short reign of James II. about seventy thousand families of them were ruined in England, and about eight thousand persons perished in prison! Lists of the names of sixty thousand persons, who had suffered on account of religion, had been collected by Mr. Jeremiah White, more than five thousand of whom had died in prison, in the reign of Charles II. James II. heard of the manuscript of Mr. White, and offered him a thousand guineas for it; but he refused the amount: yet, after reflecting on the consequences of its publication, he generously burnt it, that he might not add fuel to the fire of enmity already raging. Amidst these acts of oppression, the city of London was visited with that awful scourge, the *plague*. One hundred thousand of the inhabitants were swept away. Soon after, a great part of the city was burned to the ground.

In 1672, Charles suspended the penal laws against dissenters, and granted a general declaration of indulgence. Still, however, much power remained in the hands of the Papists, who received all the favour which a devoted monarch could consistently give.

About this time was passed the *test act*, making the Episcopal sacrament a qualification for civil office and employment. This was continued to the year 1828, but in that year was repealed.

80. Charles II. dying in 1685, was succeeded by the duke of York, under the title of James II. This monarch employed the most offensive measures for rendering popery the established religion of his dominions. In consequence of his arbitrary rule, his attempt to abridge the liberties of his Protestant subjects, and to enforce the papal religion upon them, they united in dethroning him, and in placing his son-in-law, William, Prince of Orange, on the throne. This event, known in English History, by the name of "*the Revolution*," occurred in 1688.

81. The accession of William was auspicious to the interests of religion. By an act of parliament, the Catholics were excluded from holding any office in the nation. Episcopacy was declared to be the established religion of the land. Free toleration, however, was granted to all dissenters from the Church of England, excepting the Socinians.

Historians unite in bearing testimony to the excellent character of William. Although compelled by circumstances to become a martial prince, he exercised his sovereign power in England with singular moderation. He was a decided Protestant; an enemy to persecution, and accounted by many to be a man of serious personal piety.

82. The prosperous state of the Church of England during the reign of William, continued for some years after the succession of Queen Anne, who ascended the throne in 1702. But before the close of her reign a season of great depression ensued, and vital piety was seriously injured by reason of the prevalence of the Arian doctrine, and other causes.

83. On the death of queen Anne, George I. one of the family of Brunswick, ascended the throne of Great Britain. Since that period the Church of England has continued without any essential alterations in her government and discipline.

Of the Church of England, the king is the temporal head. He appoints her bishops. She has 2 archbishops, those of Canterbury and York, and 24 bishops; 60 archdeacons or bishop's deputies; 10,600 livings, 1000 of which are in the gift of the king; a population of five millions, and a revenue of three millions sterling. Ireland has 4 archbishops, and 18 bishops.

The bishops of the establishment have generally large incomes; but the salaries of the subordinate clergy are generally moderate. Each bishop has a chapter or council to assist him, and each chapter a dean. The dean and chapter are composed of dignitaries, who are called canons or prebendaries, because they possess a prebend, or revenue allotted for the performance of divine service in a cathedral or colle-

giate Church. These form the bishops court and take cognizance of all ecclesiastical offences.

The other principal clergy are *rectors*, who hold a living, of which the revenue, or tithes, are entire; *vicars*, who hold a living which has passed into secular hands; *curates*, who are subject to a rector or vicar.

A *convocation* is an assembly of clergy, convened to consult on ecclesiastical affairs. It is held during the session of parliament, and consists of an upper and lower house. In the upper house sit the archbishops and bishops; in the lower house sit the inferior clergy, represented by their proctors or delegates. The latter house consists of 143 divines, viz. 22 deans, 53 archdeacons, 24 prebendaries, and 44 proctors of the diocesan clergy.

The English Church maintains the sufficiency of the Scriptures, as a rule of faith and practice. Her doctrines are contained in the book of Homilies, (Sec. 44,) and in the 39 articles, which latter, with the three creeds and her catechism, are contained in the book of common prayer.

Before leaving this branch of the Christian Church, it may be proper to notice the *claims* of those who assert that episcopacy is of divine right. These maintain that bishops (*episcopos*) presbyters (or *priests*) and deacons, are three distinct orders in the Church; and that the bishops have a *superiority* over both the others. It is not consistent with the brevity of this work to notice the arguments which the advocates of the divine right of Episcopacy urge in support of the above doctrine. It may, however, in few words be stated, that they claim that during our Saviour's stay upon earth, he had under him two distinct orders of ministers—the Twelve, and the Seventy; and after his ascension, we read of apostles, presbyters, and deacons in the Church. That the apostolic, or highest order, is designed to be permanent, they think, is evident from bishops being instituted by the apostles themselves, to succeed them in great cities, as Timothy at Ephesus, Titus at Crete, &c. It appears, that Timothy and Titus were superior to modern presbyters, from the offices assigned them. Timothy was, by Paul, empowered to preside over the presbyters of Ephesus, to receive accusations against them, (1 Tim. v. 19,) to exhort, to charge, and even to rebuke them; and Titus was by the same apostle left in Crete, for the express purpose of setting things in order, and ordaining presbyters in every city.

They contend, that bishops, in the sense in which they use the term, certainly existed in the Churches as early as A. D. 160. They lay great stress on the writings of the Christian Fathers on this point, and in particular on Clement, and the Epistles of Ignatius. The latter, in his Epistle to the Smyrneans calls upon Christians "to obey their bishop, even as Christ obeyed the Father; to venerate the presbyters, as the apostles; and the deacons, as the commandments of God."

The more rigid Episcopalians, or high church party, as they are frequently denominated, admit no ordination to be valid in the Church, but by the hands of bishops, and those derived in a right line from the apostles. That portion of the English Church which is called the low church, admit that Episcopal government to be founded in expediency rather than in divine right; but consider this the best of all ecclesiastical establishments.

### DISSENTERS OR INDEPENDENTS.

84. It belongs to this place to notice a considerably numerous body of religious persons in England, known by the name of *Dissenters*, or Nonconformists. These terms are commonly

used to denote such denominations of Christians, as do not belong to the establishment. These include Congregationalists, Baptists, Presbyterians, Quakers, Methodists, &c. We shall notice, however, in this connection, only the three first, as we shall have occasion to treat of the others, in a subsequent part of our work.

The founder of the first Independent or Congregational Church in England was Henry Jacob, who originally belonged to the establishment. On a visit to Leyden, he became acquainted with the pious Independent, Mr. Robinson, whose peculiar sentiments of Church discipline, he embraced. On his return to England, about the year 1616, he imparted his design to several of the most distinguished Puritans, of setting up a separate congregation, like those in Holland. This meeting the views of others, a day of solemn fasting and prayer was observed, at the close of which, the Church was duly gathered, and the covenant solemnly acknowledged and agreed to. Mr. Jacob was chosen the first pastor. He continued with his people eight years; but, in the year 1624, he relinquished his station, and embarked for Virginia. Mr. Jacob was succeeded in the pastoral office, by Mr. John Lathrop. In his time, the congregation was discovered by the bishop's pursuivant, April 29, 1632, at the house of Mr. Humphrey Barnet, a brewer's clerk in Blackfriars, when forty-two of them were apprehended, and only eighteen escaped. Those who were thus seized were confined in different places, for two years, when they were released upon bail; excepting Mr. Lathrop, whose release could be effected only upon condition of his leaving the country, which he did, in 1634. Upon Mr. Lathrop's retiring to New England, the congregation chose the famous Mr. Canne, author of the marginal references in the Bible, as their pastor. In after years, he was succeeded by several others, Howe, More, &c.

In 1640, the congregation, for the first time, ventured to meet in public, which they did in Dead Man's Place, in Southwick. But here they were discovered by the king's marshal, and most of them were committed to Clink's prison. On the following day, they were arraigned before the house of lords, and charged with denying the king's supremacy, in ecclesiastical matters, and preaching in separate congregations, contrary to law. To this they replied, that they could acknowledge no other head of the Church but Christ—that no prince or earthly power had a right to bind their consciences—but that they disowned all foreign power and jurisdiction. A year previously, the consequences of such frankness might have been severe: but now they were dismissed with a gentle reprimand; and, on the following Sabbath, some of the house attended their worship to hear their minister preach, and so well satisfied were they, that in conclusion of the service they joined in contributing for the poor.

The limits prescribed to the present work allow us only to add, that from the above period the Congregational interest in England has continued to gather strength and importance. It has numbered among its advocates many who have been eminent for their learning and piety, and among them we may mention the names of Baxter, Owen, Flavel, Bates, Howe, Watts, Doddridge, Henry, Lardner, &c. In the present century, there have flourished in this denomination several distinguished scholars and popular writers, among whom may be enumerated the Rev. Drs. Williams, J. P. Smith, Boothroyd, Bogue, Wardlaw, Henderson, Robert Morrison, (missionary and translator of the Bible into Chinese,) Milne, (his late colleague,) Bennet, H. F. Burder, J. Fletcher, Payne, Raffles, Collyer, and J. Morrison; and the Rev.

Messrs. G. Burder, Jay, Ewing, Orme, J. A. James, East, Vaughan, Morell, and Mr. C. Taylor, editor of *Calumet*, Mr. J. Taylor, translator of *Herodotus*, and the late Mr. W. Greenfield, editor of the oriental department of the British and Foreign Bible Society.

Next in order, among the English Dissenters, the *Baptist* denomination is ranked. They are Congregational Independents, but holding baptism to be proper only by submersion, and in the case of believers only. This respectable body includes about one thousand one hundred Churches in England and Wales, of which, one hundred and ten belong to the General Baptists, who are Arminians; the others being Calvinists, are called Particular Baptists.

This denomination of Christians has been highly distinguished for eminent men; among whom we must not omit to mention the late Robert Hall, D. D., of Bristol, the first preacher in the British empire of our day; Drs. Carey and Marshman, missionaries, and translators of the Scriptures into many languages of India; Drs. Ryland, Steadman, Cox, and Newman, tutors of their academies for the ministry; the Rev. Andrew Fuller, secretary of the Baptist Missionary Society; the Rev. Mr. Foster, the essayist; and the Rev. Mr. Hughes, one of the founders and secretary of the British and Foreign Bible Society. Religion has greatly flourished in the Baptist Churches, some of which contain more than five hundred members in communion.

The *Presbyterians* at the revolution were the leading body of Dissenters, and chief of the "three denominations;" but at the present time it is by far the smallest. There are now in England and Wales two hundred and fifty-eight Presbyterian congregations; of which, however, there are not many more than fifty who are esteemed orthodox, as regards the person of Christ.

### III. *Presbyterian Church of Scotland.*

85. The exact period, when Scotland first received the doctrines of the Reformation, is not ascertained. As early as 1526, Patrick Hamilton, a youth of noble descent, was converted, probably by means of the writings of the German reformers; and after spending two years in Germany, returned to Scotland, to communicate to his countrymen the knowledge which he had received.

86. The power of Papal Rome was, at this time, triumphant throughout Scotland. Ignorance and superstition every where prevailed. On his arrival, Hamilton began to inveigh against the reigning corruption; on which account, he drew upon himself the jealousy of the popish clergy, by whom he was put to death, 1528.

87. The cruel death of Hamilton, and the undaunted fortitude, with which he bore his sufferings, excited much inquiry into the "new opinions;" in consequence of which considerable numbers were converted. But the popish clergy early adopted measures for their extirpation; and between the years

1530 and 1540, many innocent and excellent men suffered death, in a manner the most cruel.

Persecution seldom effects its object. In Scotland, it served only to increase the number of the reformed. Dr. McCrie remarks, that in 1540 not only a multitude of the common people, but many of rank and respectability, were decided friends of the doctrines of the German reformers. From 1540 to 1542, they increased rapidly. Twice did the clergy attempt to cut them off at a blow, but a benign Providence prevented the cruel design.

88. Of those who laboured in Scotland, during the Reformation, and who were accessary to its progress and completion, John Knox is the most conspicuous. He was converted during the general inquiry excited by the death of Hamilton; but being persecuted, he fled to Germany, whence, at length, he returned, and by his boldness, his zeal, and his piety, attained to the honourable title of "the apostle of Scotland."

Knox was born in the year 1505, and was educated at the university of St. Andrews. He was destined for the Church, and sedulously applied himself to the study of divinity. Having embraced the tenets of the Protestants, he began to spread them abroad; but was soon obliged to flee, to escape the fury of cardinal Beaton, who was, at that time, putting to death all whom he could seize of the reformed.

Knox resided for several years in different countries, not being able with safety permanently to settle in Scotland. In 1559, however, we find him in his native land, engaged in a struggle of the most arduous and perilous kind. He was fitted for unsettled times; for just such a religious warfare, as was carried on for many years in Scotland. He was ardent, bold and persevering; eminently devoted to the Protestant cause, and distinguished for a piety, which commanded the respect, even of his bitterest foes.

Knox lived to see the great work in which he had been engaged, accomplished. His death occurred Nov. 4th, 1572. Morton, the regent of Scotland, pronounced his eulogium, as his body was laid in the grave,—*there lies He, who never feared the face of man.*

89. While Knox resided in Germany, he visited Geneva, the residence of Calvin, whose views of Church government (Presbyterian) he adopted; on his return to Scotland, the Scots, through his instrumentality, embraced the same views, in opposition, both to Popery and Episcopacy.

90. The date of the establishment of the Reformation in Scotland, is about the year 1560. At this time the Presbyterian Church in that country began to assume a regular form. This year was held the first General Assembly. It was, however, a feeble body, consisting of 40 members, only six of whom were ministers.

Previous to this time, the reformed Churches in Scotland had used "the Book of Common Order," agreed upon by the English Church at Geneva, as their directory for worship and government. But now, Knox, assisted by five divines, drew up a

plan, which was received by the whole nation, called, "The first book of Discipline." The plan was judicious, says a distinguished writer, and well adapted to promote the interests of religion and learning. After some time, however, it gave place to a more perfect form—"the Westminster Confession of Faith."

91. In 1561, Mary, the queen, returned from France into Scotland. She had resided in the former country for several years, on account of the unsettled state of her kingdom. During her absence, the nation had become Protestant. Great efforts were made by her to re-establish Popery; but her subjects boldly resisted her efforts, and only allowed her the liberty of mass, in her own chapel, and that without pomp or ostentation.

92. On the accession of James I. to the English crown, 1603, with the title of James VI. although he had been educated as a Presbyterian, and had pronounced the Church of Scotland "the purest kirk (church) in the world," he became a friend to Episcopacy, and caused it to be established in Scotland, contrary to the wishes of the majority of the people.

93. Charles I. succeeded his father James, in 1625. The oppressions of the father were rather increased, than diminished by the son. In 1637, a liturgy, similar to the English liturgy, which had been begun by James, was completed by order of Charles, and was appointed to be read in all the churches.

94. The establishment of this liturgy produced the greatest excitement, and the following year the Scots solemnly renewed their subscription to their confession of faith, or national covenant.

The spirit which pervaded the nation, may be learned, from the dissatisfaction, which was manifested in the great church at Edinburgh, in 1637, on the introduction of the liturgy in that place. On this occasion were assembled a vast concourse of people, says Neal, among whom were archbishops and bishops, lords of the session, and magistrates of the city. As soon as the *dean* began to read from the new liturgy, the people interrupted him, by clapping their hands, and shouting, as loud as they were able. Efforts were made to command silence; but a still greater clamour arose. Stones were hurled at the windows, and the lives of the clergy endangered.

95. Notwithstanding the universal dissatisfaction which prevailed, Charles was determined to maintain Episcopacy. In consequence of this rash determination, a civil war burst forth, which involved the whole of Great Britain. In 1643, the Scots formed, with the Puritans of England, and Ireland, *The Solemn League and Covenant*, in which they abjured Popery, and prepared for mutual defence. In the issue, monarchy and Episco-

pacy were abolished, and in 1648, Presbyterianism was re-established.

96. During the protectorate of Cromwell, the Scotch Presbyterians continued in a flourishing condition, although the protector himself was partial to the Independents, and on all occasions favoured their cause.

97. Soon after the restoration of Charles II. to the throne of England, 1660, Episcopacy was re-established by order of that monarch, during the whole of whose reign, the Presbyterians suffered even greater acts of severity, than did the non-conformists in England.

On his restoration to the throne, Charles had made solemn oath, and signed a declaration to that effect, that he would support the Constitution of the Church of Scotland; but advised by his English and Irish ministers, he introduced the episcopal form of worship, and all were required to acknowledge the authority of the bishops, and the spiritual supremacy of the king. The clergy in the northern districts complied without hesitation; but their brethren in the west, refusing submission, suffered severe persecutions and afflictions. Pastors were forbidden to preach even in the fields, or to approach within twenty miles of their former charges; and all the people, as well as their pastors, who were not prepared to abjure their dearest rights, and to submit to the most galling despotism, were denounced as traitors, and doomed to capital punishment. To admit any one, who refused compliance, into shelter—to favor his escape, or not to assist in apprehending him,—subjected the person so convicted to the same punishment. To this, military persecution succeeded. The soldiers were both the judges, and the executioners. The very forms of justice were now wholly abandoned. Gentlemen and peasants, and ministers, were driven out to wander among the morasses and mountains of the country,—were crowded into jails,—sent into exile and slavery,—and multitudes suffered torture and death. Rapes, robberies, and every species of outrage, were committed by soldiers with impunity. The west of Scotland was red with the blood of its inhabitants, shed by their own countrymen.

During the subsequent reign of James II. it may be added, Scotland continued to be grievously oppressed. The system so destructive during the reign of Charles II. was allowed to remain, and was carried on with still greater severities. Under Claverhouse, especially, a bigotted officer of James, the friends of Presbyterianism suffered almost unparalleled cruelties. He frequently ordered those to be shot, who fell into his hands; and, when his soldiers, sometimes shocked at the wantonness of his cruelty, hesitated in obeying his orders, he executed them himself. On one occasion, having seized a man by the name of John Brown, he said to him, "John, go to your prayers, for you shall immediately die." Upon which the martyr kneeled down, and poured out his heart in language so affecting, that the soldiers, hardened and depraved as they were, were moved almost to tears. He was twice interrupted in his devotions by Claverhouse; and when he had finished, the cruel wretch ordered him to take farewell of his weeping wife and two infant children, who stood beside him. "Now, Isabel," said the martyr, "the day is come of which I told you, when I first proposed marriage to you." "Indeed, John," she replied, "I can willingly part with you." "Then," he added, "this is all I desired: I have no more to do but die: I have been in case to meet death for many years." After he had kissed his wife and

children, "wishing them all purchased and promised blessings," Claverhouse ordered his soldiers to fire. But the prayers of the good man had made such an impression on their minds, that they decidedly refused to have any hand in his death. Irritated at the delay, Claverhouse shot him dead with his own hand.

98. At the *revolution*, that is, on the accession of William and Mary to the throne of England, 1688, Episcopacy was once more abolished, and Presbyterianism firmly established.

The accession of William forms an important era in the history of religious toleration. Although by the act, which politically united Scotland to the English monarchy, in 1603, Presbyterianism was to be the established religion of Scotland, the people of that country had enjoyed but little peace. But no sooner had William ascended the throne, than he proceeded to place his Protestant subjects in a condition to enjoy the free exercise of their religious rights and privileges. The Scotch convention, or parliament, having ascertained the mind of the king, proceeded to abolish Episcopacy, and to establish Presbyterianism, as the religion of the land.

99. Since the revolution, the Church of Scotland has experienced occasional internal dissensions, yet her religious establishment has remained unbroken. There have been several secessions from the mother system, but the greater part of the Scotch sectaries maintain their attachment to the Presbyterian form of government.

100. Of the one million and eight hundred thousand inhabitants which Scotland contains, only about four hundred thousand do not belong to the established Church; and of this number two hundred and fifty thousand are Presbyterians, who are seceders; the remainder consist of Baptists, Roman Catholics, Methodists, &c.

The government of the Church of Scotland is strictly Presbyterian. Each church has its *Kirk session*, which is composed of the minister and ruling elders; and upon this body devolves the management of the concerns of the Church. Next to the Kirk session is the *Presbytery*, composed of neighbouring ministers and delegates of elders. *Synods* are composed of delegates from Presbyteries; and the *General Assembly*, the highest judicatory, of delegates from the several Presbyteries, together with commissioners from the universities and royal boroughs. The president of the assembly is a nobleman, who receives his appointment from the king.

The Scotch are generally distinguished for their intelligence and piety; for their attachment to the doctrines of the Reformation, and great attention to the improvement of their children by means of catechetical instruction. The last half century has been in a degree distinguished for a departure, on the part of the clergy and laity, from the simplicity of the Gospel; but recent accounts inform us that the state of the Churches is improving.

#### IV. Moravians.

101. The period from which the *Moravians*, or United Brethren, date their modern history, is the year 1722, when a small company from Fulneck, in Moravia, removed, under the direc-

tion of one Christian David, to the estates of Count Zinzendorf, in Upper Lusatia, where they commenced a settlement by the name of Herrnhut, or the Lord's Watch.

Bohemia and Moravia first received the Gospel, in the year 890, from two Greek monks, Methodius and Cyrillus; and for a time united with the Greek Church; but, afterwards, were compelled to submit to the authority of Rome. In the 15th century, through the labours and example of John Huss and Jerome of Prague, they renounced the papal dominion. Sometime before the Reformation, they took the name of "United Brethren." (Period 6, Sec. 45.)

During the Reformation, they held a friendly correspondence with Luther, and other reformers. In subsequent years, they experienced a variety of fortune. In 1621, a civil war broke out in Bohemia; and a persecution, which followed it, occasioned a dispersion of their ministers, and brought great distress upon the brethren in general. Some fled to England; others sought refuge in different countries. Numbers, who remained, conformed to the Church of Rome. The colonists mentioned above, appear to have retained their principles and practice, in original purity.

102. Not long after their settlement at Herrnhut, Count Zinzendorf, from being a zealous Lutheran, was converted to their faith. In 1785, he was consecrated one of their bishops, and became their spiritual father and benefactor.

Zinzendorf died in the year 1760. His death was a severe loss to the Brethren. With much reason do they honour him, as having been the instrument by which God restored and built up their Churches. By some he is represented to have been fanatical in his preaching.

103. The United Brethren profess to adhere to the Augsburg confession of faith. In the government of their Church, they are Episcopal; their bishops, however, are superior to the ordinary ministers, only in the power of ordination.

The Moravians have a general Synod, which consists of delegates from the several congregations. It meets once in seven years, and has the superintendence of the Churches and missions. All questions are determined by lot. At the close of the Synod, a subordinate body is appointed, on whom devolves the management of their spiritual and secular concerns. This is called *The elders' conference of the unity*. It consists of thirteen elders, who are distributed into four departments. The first manages the missions; the second watches over the principles and morals of the people; the third superintends the domestic concerns; and the fourth looks to the maintenance of the constitution and discipline of the brethren. To this tribunal all classes, bishops, ministers, people, and even servants, are amenable.

Each congregation, also, has a conference of its own. Formerly they had a community of goods; but about the year 1818, this was abolished. Landed estate, however, is considered as belonging to the Church, and is rented by individuals. They also married only in their own connexion, and their partners were selected by lot. These peculiarities are now done away.

104. In their manners, dress, and inoffensiveness, they strongly resemble the Quakers. They pay peculiar attention to the education of their children. In their worship they use a liturgy, but not uniformly. Their missionary operations have been

very extensive, and by means of them, they have accomplished great good, in various quarters of the globe.

In their home settlements, they reckon 12,000 or 14,000 members. Their converts among the heathen are computed at 30,000. They have 14 settlements in Germany also settlements in Denmark, Holland, England, Scotland, Ireland and Russia. In the United States their principal settlements are at Bethlehem, Salem, N. C., Lititz and Nazareth. They have a flourishing Seminary at Bethlehem, 50 miles from Philadelphia, and a theological institution at Nazareth, nine miles north of Bethlehem.

### *V. Congregationalists of New England.*

105. *Congregationalists* are so called, from their maintaining that each congregation, or assembly, which meets in one place for religious worship, is a complete Church, and has the power of self-government, without being accountable to any other Church.

106. The Congregationalists of New England are descendants of a body of people, who formerly belonged to the counties of Nottinghamshire, Lancashire, and Yorkshire, in England but who separated from the English establishment, about the year 1602, resolved, "whatever it should cost them," to enjoy liberty of conscience.

The Congregationalists are supposed by some to be a branch of the Brownists, of whom an account has been given, Sec. 67. They appear to have adopted some of the views of the Brownists in relation to church government, but it is evident, as a writer remarks, that the discipline for which they contended, and which they practiced, was fraught with more moderation and charity, than belonged to the system of Robert Brown.

107. These people, on separating from the establishment, became organized into two Churches, the history of one of which, after a little time, is unknown. Of the other, Mr. John Robinson, a learned, pious and accomplished divine, was not long after elected pastor, and Mr. William Brewster, elder and teacher.

The Church, whose history is in a great measure unknown, had for its pastor, for a time, Mr. John Smith; but its members falling into some errors, it became neglected, and little more is known of it. Of the other Church, Mr. Richard Clifton was the first pastor. He was an eminently pious and devoted minister, and singularly successful in his preaching. Mr. Robinson, who succeeded him as pastor, was among his converts.

108. The existence of such a people could not long remain unknown; nor was it compatible with the intolerance of the times to leave them unmolested. Persecution broke forth against them; to escape which, in 1608, Mr. Robinson and his flock took refuge in Holland.

To us who live at the present day, it seems incredible, that a man so accomplished, so unassuming, so inoffensive, as Mr. Robinson was—and a people so harmless, pious and humble, as were his flock, should not have been tolerated in England; but although the fires of Smithfield were quenched, toleration was a virtue unknown on English ground. In exile alone, was security to be found from the pains and penalties of non-conformity to the Church of England.

But even escape was difficult. Mr. Robinson and his Church were obliged to depart by stealth. The strong arm of *law* had barred every harbour and vessel against them, and not without the severest trials, did they, at length, effect their escape.

109. On arriving in Holland, the pilgrims, for such they might be truly called, first established themselves at Amsterdam, but the following year, they removed to Leyden, where, for twelve years, they lived in much peace; and were greatly prospered.

Here they were joined by many from England. The congregation became large, and the Church numbered 300 communicants. In doctrine, they were Calvinistic; in discipline, exact; in practice, exemplary. It was a high encomium on the purity and inoffensiveness of their lives, which the Dutch magistrates passed from the seat of justice: "These English have lived among us now for 12 years, and yet we have never had one suit, or action, come against them."

110. Although the condition of the pilgrims in Holland was thus peaceful and prosperous, they had many reasons for wishing to remove. The fathers in the Church were dropping away; fears were entertained, lest their young men would be overcome by temptation, and their Church, in a few years, be lost. Hence, they strongly desired a place, where they might perpetuate the precious blessings which they enjoyed.

111. At length, they resolved to remove. It was settled, that a portion of the Church, under charge of Elder Brewster, should embark for America, leave having been obtained of the Virginia Company to begin a settlement, at the mouth of the Hudson river.

It was designed that Mr. Robinson and the remainder of his flock should remove, when things were duly prepared; but he never followed them. Various circumstances, for a time, prevented, and in March 1625, death put a period to his valuable life. His removal excited great grief among his Church, who justly regarded him as a spiritual father, and one who had power with God. The family of Mr. Robinson, and the remainder of his people, soon after joined the emigrants in America.

112. Preparation having been made for removal, on the 6th of September, 1620, one hundred and one souls set sail from Southampton, in England, accompanied by the fervent prayers of all who were left behind. For two months, they were tossed on the stormy ocean. To add to their calamities, the captain, who had been bribed by the Dutch, carried them north of their

destination ; and instead of settling at the mouth of the Hudson, they landed on the rock at Plymouth, on the 22d of December, and began the settlement of New England.



*Landing at Plymouth.*

113. For nine years from this date, the Church of Plymouth was destitute of a stated pastor, and consequently deprived of the enjoyment of the ordinances. This was a source of grief to the pious pilgrims. Yet, under the preaching of Elder Brewster, the Church flourished. In 1629, Mr. Ralph Smith became their pastor.

As Mr. Brewster was only a ruling elder and teacher, he had no authority to administer the ordinances. This latter was the exclusive prerogative of the pastor. The pastor was a practical and experimental, and the teacher a doctrinal preacher. The elders assisted the pastor in the work of discipline, and were ordained, like the ministers. It was the business of the deacons to distribute the elements in the celebration of the sacrament, and to provide for the poor. These were the officers of the Church of Plymouth, which was the model of the Congregational Churches of New England, for many years afterwards.

At a subsequent period, the office of pastor and teacher was united in one man; ruling elders were generally discontinued, although they are still retained in a few Churches.

The grand principle of the Church at Plymouth, and of the Churches which were subsequently formed on the Congregational plan, was that of *independence*. Every Church had the exclusive right to choose its ministers, and to exercise discipline, according to its sense of the Scriptures.

Synods and general councils were acknowledged, as warranted by the Scriptures; but they were only advisory bodies.

114. The colony of Plymouth had been established but a few years, before the attention of many others in England, who were denied liberty of conscience, was directed to America, as an asylum from their oppressions. These, therefore, among whom were numbers distinguished for their learning, rank and wealth, emigrated, and settled at Salem, Charlestown, Roxbury, Dorchester, and other places.

115. In the years 1635 and 1636, as the number of planters had considerably increased, the churches of Dorchester, W Watertown, and Newtown removed, and began the settlement of Connecticut.

The people from Dorchester settled at Windsor; those from Watertown settled at Wethersfield; and those from Newtown, among whom was the distinguished Mr. Thomas Hooker, their pastor, settled at Hartford. The first company which removed, consisted of about one hundred men, women, and children. Their route lay through an unexplored wilderness. Many were the distresses which they endured, during their journey; which, from unanticipated difficulties, occupied fourteen days. The forests through which they passed, for the first time since the creation, resounded with the praises of God. They prayed, and sang psalms and hymns, as they marched along; the Indians following, in silent admiration.

116. From this time, emigration to New England was more rapid. The country seemed to have been reserved by Providence, as a refuge from the oppression of religious intolerance. By the year 1650, only thirty years from the time the pilgrims landed on "forefather's rock," at Plymouth, about 40 Churches had been planted in New England, over which had been settled 80 ministers, and which had embosomed 7,750 communicants.

The character of the first emigrants to New England deserves a more extended notice, than we have room to give. Both ministers and people were an extraordinary set of men. Many of the former possessed high literary endowments, and popular pulpit talents. An historian remarks of them, "They were men of great sobriety and virtue, plain, serious, affectionate preachers, exactly conformable to the doctrines of the Church of England, and took a great deal of pains to promote a Reformation of manners, in their several parishes." In their labours—in preaching, in visiting from house to house—in prayer, in catechetical instruction, they exhibited a fidelity, a holy zeal, worthy ambassadors of God.

The effect of these abundant labours was, as might be expected, correspondingly great. The first emigrants had faults—in some points they erred much; but as a body of men, none were ever more pious—more exemplary—more humble and devoted servants of God. Religion among them was the business of the week day, as well as of the Sabbath. The common vices of mankind were little known among them. "Whatsoever things were pure and lovely, and of good report," were the things which were admired by them, and long existed among them.

117. Distinguished as were the fathers of New England, for

their attachment to the order and peace of the Gospel, it was not to be expected that difficulties would not occur—that harmony would not sometimes be interrupted. As early as the year 1634, the peace of the Churches in the vicinity of Boston, was disturbed by novel opinions advanced by Roger Williams, one of the ministers of Salem; on account of which, the magistrates of the colony considered themselves justified in banishing him.

It is to be regretted, that dissensions should have thus early prevailed in the New England Churches; but still more to be regretted, that the fathers should have proceeded to measures inconsistent with the principles of religious toleration, which they had advocated on the other side of the water.

Mr. Williams refused to hold communion with the Church of Boston, because its members would not confess their guilt, for having communed with the Episcopal Church, while they remained in England; and induced the Church at Salem to address admonitory letters to that at Boston, and several others. At length, he separated himself from the Church at Salem, because it would not refuse to hold communion with the Churches in New England. Moreover, he taught that it was not lawful for a pious man to commune in family prayer, with those whom he judged to be unregenerated.

Historians generally agree in censuring the conduct of Mr. Williams; but in later times, more justice has been done him, than formerly. The fathers of the country, too, soon forgot their condemnation of the conduct of their persecutors, in England, which drove them to these shores. "To punish a man for any matters of his conscience is persecution."

Mr. Williams, on retiring from Massachusetts, began the settlement of Rhode Island. He became a Baptist, and was the principal founder of the first Baptist Church. The colony of Rhode Island has the honour, under the guidance of Mr. Williams, of introducing into America proper notions on the subject of religious liberty, and the rights of conscience.

118. About the same time, the Churches in Massachusetts were still more seriously disturbed by Anna Hutchinson, a member of the Church in Boston, who among other things held, that the person of the Holy Ghost dwells in a justified person—that a man is justified before he believes—that faith is no cause of justification, &c. . On these and other topics, she gave public lectures, and gained many proselytes.

119. The controversy, which hence arose, pervaded the colony, and excited no small disturbance. In 1637, a synod was convened at Cambridge, which, after a session of three weeks, condemned 82 opinions, among which, those of Mrs. Hutchinson were involved. At the next session of the general court, she was banished from the colony.

The sentence of the court added to the wildness and fanaticism of this erring woman, who now retired to Rhode Island. The effects of the controversy were long

felt; but says an historian of the times, "nothing can justify persecution—no, not the character and piety of the New England fathers."

At a subsequent date, it may be added, severe laws were passed against Baptists and Quakers; whose conduct, in particular instances, was doubtless irritating, and opposed to the good order of society. For these errors of conduct, they might well be censured; and had the laws enacted against them referred only to their *improper conduct*, and not to their *religious tenets*, the course pursued by the fathers would have borne a different aspect.

120. In the year 1646, a synod was convened at Cambridge, by the general court of Massachusetts, for settling an uniform scheme of ecclesiastical discipline. Most of the Churches of New England were represented. The synod continued its sessions by adjournments for two years, when it adopted the platform of Church discipline, called the *Cambridge Platform*, and recommended it, with the Westminster Confession of Faith, to the Churches. This platform was generally adopted by the Churches of Massachusetts, and, until the adoption of the Saybrook Platform, (60 years afterwards,) was the constitution of those of Connecticut.

In this platform, the distinction between pastor and teacher is recognized, together with the existence in the Church of ruling elders. The visible Church consists of saints and their baptized offspring. Churches are to choose their own officers, and to ordain them by imposition of the hands of the brethren, if elders, or ministers are not to be obtained. Controversies about faith and practice are referred to synods and councils, which, however, have no disciplining power.

121. About the year 1650, an unhappy controversy arose in the Church at Hartford, respecting church membership. Hitherto, great watchfulness had been exercised, to admit only such as gave visible evidence of piety. The choice of pastors, also, had been confined exclusively to the Church, and all the honours and offices of the state had been distributed to professors of religion, who only had the right of suffrage, in meetings of a political character.

122. During the lives of the first generation, little trouble had arisen on these points, as most of the first emigrants were professors of religion. But the fathers were now nearly all removed; a new generation had succeeded, many of whom, on account of their not belonging to the church, were excluded from their proper influence in the community. Most of them had been baptized, and by virtue of this, it was claimed, that they might own their covenant, have their children baptized, and thus perpetuate the Church.

123. The controversy which thus arose in the church at

Hartford, soon extended to other Churches ; and, at length, the whole of New England participated in the excitement. In 1657, the disputed subject was referred to a council, composed of the principal ministers of New England, at Boston. In consequence of the decision of this council, the *half-way covenant*, as it has since been termed, was introduced, and adopted by many of the Churches.

The decision of this council declared, "That it was the duty of those come to years of discretion, baptized in infancy, to own the covenant ; that it is the duty of the Church to call them to this ; that if they refuse, or are scandalous in any other way, they may be censured by the Church. If they understand the grounds of religion, and are not scandalous, and solemnly own the covenant, giving up themselves and their children to the Lord, baptism may not be denied to their children." In consequence of this decision, many owned their covenant, and presented their children for baptism, but did not unite with the Church in the celebration of the Supper. Hence, it was termed the *half-way covenant*.

124. The decision of the above council, was far from producing peace in the Churches. Those of Massachusetts generally adopted the practice recommended ; but those of Connecticut refused, and in some Churches the practice was never introduced. Toward the conclusion of the 18th century, the practice was generally abandoned, throughout New England.

125. The year 1692 was rendered memorable in the annals of New England, by the prevalence of a strong delusion, in several places, on the subject of *witchcraft*. Hitherto, the Churches had been remarkably free from superstition ; but now, for a short time, like a sweeping deluge, it spread over the land, and for a season was seriously injurious to the cause of vital piety.

This delusion first made its appearance in the family of the Rev. Samuel Paris, of Salem, Mass. ; two of whose children, being affected with an unusual distemper, it was ascribed by the physician to witchcraft. From this time several others were affected in the same neighborhood ; and, at length, the madness extended to many parts of the country.

The anxiety and distress occasioned by this delusion were intense. The whole country became agitated. Councils were called ; legislatures acted ; many were executed. At length, however, the spell was broken ; the cloud passed over : it was all a delusion ; was seen and acknowledged to be such ; and deep regret pervaded the minds of the people, that they should have thus been blinded, and should have acted so contrary to the principles of the gospel.

126. Until the year 1708, the Churches in Connecticut had adopted the Cambridge Platform, as their scheme of discipline ; but at this date, a convention of ministers and delegates met at Saybrook, and adopted what is called the *Saybrook Platform*, which was received by most of the Churches of the Congregational order, and was recognized by the legislature of the state.

This platform among other things, established district associations, a general annual association of ministers and delegates from the respective district associations, and a consociation of ministers and delegates, as a standing council, to which ecclesiastical difficulties might be referred, and whose decision should be final.

127. The year 1737 was distinguished for an extraordinary excitement throughout New England, on the subject of religion. The attention of thousands was arrested, converts to the faith of the gospel were multiplied, and vast numbers united themselves to the churches in the land. In some places, unhappily, a degree of extravagance prevailed, which among many brought the work into discredit, and by such it was strongly opposed.

The good effects of this work, in respect to some, were long seen. They adorned their profession, and became strong pillars in the Church of God. With others, the excitement was only temporary; and among these latter, a serious defection took place. Errors and corruptions increased, and sadly marred the beauty of the spiritual edifices of the land.

128. During the French war, which commenced in 1755, and terminated in 1763, foreigners, for the first time mingled extensively with the inhabitants of New England. The influence of these upon the country was injurious to religion. In the army were many infidels, who diligently and too successfully inculcated their principles among the yeomanry of New England.

129. During the war of the Revolution, religion suffered still more materially. Many of the foreigners, with whom the people had intercourse, were far more dissolute than those who had come to New England, in the war of 1755. They were the disciples of Voltaire, Rousseau, D'Alembert, and Diderot. The writings of these infidels were spread over the land. Great laxity of morals prevailed, and at the termination of the war, religion had sunk to a low ebb.

130. A happier state of things, however, awaited the Churches. The weakness and impiety of infidelity were powerfully opposed by many divines, among whom the late president Dwight stands pre-eminent. The Churches became enlivened and purified; the colleges were signally blessed. The standard of piety and morality was raised.

131. Within the last twenty years, the condition of the Congregational Churches in New England has been in some respects improving. Her ministry has become learned; her numbers are increasing; Sabbath schools, and Bible classes have been instituted; moral societies have been organized; domestic

missionary societies are repairing her waste places ; and a general prosperity of her interests is apparent.

### PRESBYTERIAN CHURCH IN THE UNITED STATES.

132. The first ministers and members of the Presbyterian Church in the United States, were chiefly from *Scotland*, and the North of *Ireland*. They settled principally in Pennsylvania, West Jersey, Delaware, and Maryland, because in these colonies alone, they were permitted to enjoy the exercise of their religious rights and privileges.

The Presbyterians were generally driven from their native land, as were the Puritans of New England, by persecution ; and sought in America that liberty to worship God, according to the dictates of conscience, which they had been denied at home. But, in selecting the above territories as the places of their residence, they appear to have acted from necessity, rather than choice. For, although they agreed with the Puritans of New England in *doctrine* the latter were not disposed to encourage the settlement among them of persons who differed with them very materially, in respect to the government and discipline of the Church. The Episcopalians in Virginia and New-York were still more indisposed to extend the rites of Christian hospitality. But Pennsylvania, West Jersey, Delaware and Maryland, being open to all denominations, they concluded to settle in these territories, and this may be considered the reason why the first Presbyterian Churches were all found in these colonies.

133. The founders of these Churches were warmly attached to the Westminster confession of faith, and to the Presbyterian form of ecclesiastical government. And towards the close of the seventeenth century, they began to form congregations on this plan. In 1704, they constituted their first judicatory, under the name of the "Presbytery of Philadelphia."

134. In the neighborhood of these Presbyterians lived not a few, who had removed from New England, and who had there been bred Congregationalists. These from time to time acceded to the new body, and consented to bear the name, and act under the order and discipline of the Presbyterians.

135. But when, at length, the Presbyterians became desirous to carry into effect the system, to which they had been accustomed, in all its extent and strictness, the Congregationalists were dissatisfied, and pleaded for several abatements and modifications of Presbyterianism.

The true difference between the Presbyterians and Congregationalists appears to have been this—viz. the former were lax in their examinations for license and ordination in respect to experimental religion, but rigid in requiring assent to the Westminster Confession of Faith, Catechisms, directories, presbyterial order, and academical learning,—the latter, on the other hand, held an opposite opinion ; that is, placed

great value upon personal piety, and little upon human learning, creeds, &c. Hence frequent collisions and disputes arose.

136. In 1716, the number of ministers had increased so far, chiefly by emigration from Europe, that they distributed themselves into four Presbyteries, bearing the names of *Philadelphia*, *Newcastle*, *Snow Hill*, and *Long Island*, and erected a synod under the name of the "Synod of Philadelphia." But the body was far from proving harmonious, by reason of the different views entertained on the subject of the discipline of the Churches.

137. In 1729, the synod passed what was called the "adopting act," which consisted in a formal adoption of the Westminster confession of faith and catechisms, that not only every candidate, but also every actual minister in the Church, should be obliged by subscription or otherwise, in the presence of the Presbytery, to acknowledge these formularies respectively, as the confession of their faith. To this act there was strong opposition; but when, at length, it was adopted, it was peaceably acquiesced in.

138. In 1734, an overture was brought into synod, concerning the trials of candidates for the ministry, directing that "all candidates for the ministry be examined diligently, as to their experience of a work of sanctifying grace in their hearts; and that none be admitted, who are not, in a judgment of charity, serious Christians."

This overture was adopted unanimously, and was highly gratifying to the Congregational party, which had complained of their Presbyterian brethren for passing over a subject, which to them appeared of paramount importance.

139. In 1738, the synod, finding several of the Presbyteries, especially those in which the brethren were inclined to Congregationalism, disposed to license candidates without due attention to literary attainments, passed an act requiring a thorough examination respecting their literature, before they should be approved. To many this act gave great umbrage. Contentions ensued, and for many years the harmony and peace of the Presbyterian Churches were nearly destroyed.

The ministers and their respective adherents entered warmly into the dispute, and became distinctly arranged into two parties. The friends of Presbyterian order, a learned ministry, and strict adherence to the confession of faith, were styled *old side-men*, or *old lights*; while the others were denominated *new-side-men*, or *new lights*. These parties, in the progress of collision, became more excited and ardent. Prejudices were indulged. Mutual misrepresentation took place, and they, at length, reach-

ed a stage of mutual suspicion and animosity, which almost, and in many cases, absolutely precluded all intercourse as Christian brethren.

140. At length, during the preaching of Mr. Whitefield in the country, a division was made among the Presbyterians; the synod of New-York being established by the new side, in opposition to the synod of Philadelphia. In 1758, this breach was healed, from which time harmony has prevailed, and their cause has rapidly gained strength.

Mr. Whitefield arrived in America, it being his second visit, in 1739. A great attention to religion followed his preaching. The old-side men arrayed themselves against him; the new-side men welcomed and followed him. Mutual prejudices became strong. One act of violence led to another, until, at length, the synod of New-York, composed of new-side men, was set up in opposition to that in Philadelphia.

In this controversy, observes Dr. Miller, there were doubtless faults on both sides. These errors were afterwards seen and lamented. The sin and inconvenience of division at length began to be felt. In 1749, the first proposal for union was made by the synod of New-York. Nine years were however spent in negotiations. In 1758, articles of union were agreed upon, and the synods were united under the title of the Synod of New-York and Philadelphia.

141. In 1789, the first general assembly, which is now the highest judicatory of the Presbyterian Church in the United States, was convened at Philadelphia, which has continued to be the place of its annual meeting to the present time.

Great prosperity has attended the cause of Presbyterianism in the United States. Its advocates reside chiefly in the Middle, Southern, and Western States. The clergy attached to the order are an able, enlightened, evangelical, and pious body, and their labours have been signally blessed.

#### EPISCOPAL CHURCH IN THE UNITED STATES.

142. Episcopacy was introduced into America, on its first settlement by the English; the colonists of Virginia belonged to the English establishment, at the time of their emigration, and continued connected with it for many years after.

The Virginia settlers, in their removal to America, sought not religious liberty, like the colonists who planted New England. This they enjoyed at home. Their object was emolument. Yet, they were not unmindful of religion, nor regardless of the form of their religious establishment. They chose to continue Episcopalians, and early took measures to maintain their own worship.

To guard against encroachments by persons of different religious views, laws were from time to time enacted, which excluded preachers who had not received ordination from England. In process of time, however, this exclusive spirit was relaxed, and other denominations gradually formed societies in Virginia, and also in the other Southern states.

143. The first Episcopal society in New England was formed at Boston, in 1686, on Sir Edmund Andross' assuming the government of the colony.

144. The progress of Episcopacy in the northern and middle states was for some years slow. At the commencement of the war of the Revolution, the number of Episcopal clergy north and east of Maryland, has been estimated at about eighty.

Most of the Episcopal clergy, at this time, derived their support from the society established in England, for the propagation of the gospel in foreign parts. In Maryland and Virginia, and in the principal cities north, they had legal establishments for their support.

145. Antecedently to the Revolution, repeated applications were made by the churches in America to the proper authorities in England, for an Episcopate of their own; but owing chiefly to political considerations, their request was not granted.

146. During the war, intercourse with the mother country being suspended, the Episcopal cause in America was depressed. No candidates could obtain orders, and many parishes being deprived of their ministers by death, became vacant.

147. Early after the establishment of the American government, the Episcopal Churches took measures to obtain their long desired object, and were now successful. Parliament passed the act necessary for consecration, upon which the Rev. Samuel Provost, D. D., Rector of Trinity Church, New York, and the Rev. William White, D. D., of Philadelphia, were consecrated Bishops by the Archbishop of Canterbury. This was in 1787.

The eastern Episcopal Churches, had before this obtained a Bishop—the Rev. Samuel Seabury, D. D., who was consecrated to that office by the nonjuring bishops of Scotland, who had broken from the state in the revolution of 1688. In 1789 an union was formed between the eastern and southern Churches, upon which bishop Seabury was acknowledged.

148. The union between the eastern and southern Churches formed in 1789, continues to the present day. At that time, the liturgy was revised, and the Book of Common Prayer established in its present form.

The Episcopalians in the United States are now a large and respectable body of Christians. In doctrine they agree with the English Church. (For an account of the doctrines and claims of this Church see Sec. 44.) The English Common Prayer Book is adopted with the exception of the Athanasian Creed, and some other alterations to conform it to the peculiar state of the Church.

The Episcopal establishment in the United States has no archbishops, archdeacons, deans, prebends, canons, nor vicars. The bishops are elected by the convention of the diocess. They are often pastors of congregations, as are the other clergy; and, like them, supported by the contributions of those who enjoy their instruction. The bishops have no patronage, nor can they, by individual authority, appoint or remove any minister. No person has the gift of "parish," or "living;" it depends on the choice

of the people. Some Churches leave the appointment of the minister to the Vestrymen, who are annually selected by the pew-holders; others select him by the ballot of the whole congregation. It is entirely left to the clergyman, who shall be admitted to the ordinances. This Church is governed by a General Convention, which sits once in three years, divided into an upper and lower house; the former is composed of the bishops of the different states, and the latter of a delegation from the clergy and laity of the several dioceses. All motions may originate in either house; although the concurrence of the majority of both must be obtained before they pass into a law.

### VIII. Baptists.

149. The term *Baptists*, is, at the present day, applied to that denomination of Christians who maintain that baptism, as a religious rite, conveys the idea of *immersion*, and is to be applied only to adults, or to such as make a personal profession of their faith.

Instead of administering the ordinance by sprinkling or pouring water, they maintain that it ought to be administered only by immersion; such they insist is the meaning of the Greek word *baptizo*, to wash or dip, so that a command to baptize is a command to immerse. They also defend their practice from the phrase *buried with him in baptism*, from the first administrators repairing to rivers, and the supposed practice of the primitive Church after the apostles.

With regard to the *subjects* of baptism, this denomination allege, that it should be administered to those only, who profess repentance for sin, and faith in Christ. Our Saviour's commission to his apostles, by which Christian baptism was instituted, is to *go and teach all nations, baptizing them, &c.*, that is, not to baptize all they met with, but first to examine and instruct them, and whoever will receive instruction, to baptize in the *name of the Father, and of the Son, and of the Holy Ghost*. This construction of the passage is confirmed by another passage; *Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized, shall be saved*. To such persons, and to such only, this denomination says, baptism was administered by the apostles and the immediate disciples of Christ; for those who were baptized in primitive times, are described as repenting of their sins and believing in Christ. See Acts ii. 38; viii. 37, and other passages of Scripture.

They farther insist, that all positive institutions depend entirely upon the will and declaration of the institutor; and that therefore, reasoning by analogy from previous abrogated rites, is to be rejected, and the express commands of Christ respecting the mode and subjects of baptism, ought to be our only rule.

150. The Baptists themselves claim an immediate descent from the Apostles, and assert that the constitution of their Churches is from the authority of Jesus Christ himself, and his immediate successors. Others, however, deduce their origin as a sect, from the Anabaptists, who excited great commotions in Germany, in the years 1524, and 1533; but who were afterwards united into a regular and respectable community, by Menno Simon, in the year 1536.

The true origin of the anabaptists, says Dr. Mosheim, is hid in the remote depths of

antiquity, and, is of course extremely difficult to be ascertained. There were some among the Waldenses, Petro-brussians, and other ancient sects, who appear to have entertained the notions of the anabaptists; but, "as a distinct community," says Bogue, "they appear not to have existed till about the time of Luther."

But, however the *antiquity* or *origin* of the sect may be settled, it appears probable, that as a distinct communion—a regular sect, it may be dated about the year 1536, and is indebted to that "famous man," Menno Simon, mentioned above.

Menno was a native of Friezland, and for many years a popish priest. But, at length, resigning his office in the Romish Church, he embraced the communion of the anabaptists.

From this time to the end of his days, that is, for twenty-five years, he travelled from one country to another with his wife and children, giving strength and consistency to the sect. "Menno," says Mosheim, "was a man of genius. He appears, moreover, to have been a man of probity, of a meek and tractable spirit, gentle in his manners, and extremely zealous in promoting practical religion." His disciples after him were called *Mennonites*.

Menno drew up a plan of doctrine and discipline, of a much more mild and moderate nature than that of the Anabaptists, already mentioned, and gave to the community an appearance, not dissimilar to that of other Protestant Churches.

151. The Mennonites, as they were now generally called, soon separated into two great parties, distinguished by the name of the rigid and moderate, or austere and lenient. The former were sometimes called Flandrians; the latter Waterlandrians, from the places where they resided.

The rigid Mennonites were far more strict than any other denomination of Christians, and bordered upon cruelty and superstition. They were disposed to excommunicate not only all open transgressors, but even those who varied from their established rules, as to dress, without a previous admonition, and to separate them from all intercourse with their wives and friends. The moderate Mennonites were for treating offenders with more lenity and moderation.

152. During the reign of Henry VIII. some of the Anabaptists, or Mennonites, fled from persecution at home, and took refuge in England. But here they were cruelly persecuted. Some of them were put to death. In the reign of Elizabeth, they were banished from England, and took refuge in Holland.

153. In 1608, however, some of the Independents in England appear to have separated from their own communion.

At this time, one of their number was sent to Holland, to be immersed by the Dutch Anabaptists, that he might be qualified to administer the ordinance in England. By him all the rest of the society, about 50, were baptized.

154. From this time they rejected the name of Anabaptists and Mennonites, and adopted that of Baptists, claiming to be the only true Church; and through the Waldenses to have descended directly from the Churches planted by the Apostles.

155. In 1611, an unhappy dissention arose in the communion, and they became divided into two great parties, which

continue to the present day—viz. *general* Baptists, and *particular* Baptists.

The particular Baptists have always been, and still are, the most numerous. Within a few years some of the Baptist Churches, belonging to both parties, have so far relaxed from their exclusive principles, as to admit members of Pædobaptist churches to the sacrament of the Supper.

156. For many years, the English Baptists suffered in common with other dissenters, especially during the reign of the court of High Commission and the Star Chamber. They also experienced much trouble from the Quakers; and in 1662, by the act of uniformity of Charles II. were ejected from their pulpits.

157. At the Revolution, in 1688 (on the accession of William, prince of Orange,) the Baptists, with other dissenters, gained a legal toleration, which they have enjoyed to the present time.

158. The first Baptist church in America was formed about the year 1639, at Providence, R. I. by the famous Roger Williams. (Sec. 122.) The increase of the denomination for many years was small. About the year 1741, however, many churches in New England embraced their sentiments.

159. The regular Baptists in the United States are generally Particular and Calvinistic. As a body, they are characterized for great seriousness, strong attachment to their faith, and a high regard for personal piety. Many of their Churches have enjoyed precious revivals of religion. Several of their preachers are able; and as a body, are more intelligent and discriminating than formerly. The denomination has manifested a laudable zeal in the great work of evangelizing the heathen; and God has graciously honored their missionaries in several parts of the world.

160. Under the general denomination of Baptists, it is common to reckon several other ecclesiastical communities, viz.: Free Willers, Mennonite Tunkers, Free Communion Baptists, Seventh-day Baptists, Six Principle Baptists, Emancipators, Rogerenes, &c. With most of these, the regular or Calvinistic Baptists have little connexion; the former being considered in the light of seceders, and, in point of numbers and influence, are of minor importance.

*IX. Methodists.*

161. The *Methodists*, as a sect, owe their origin to John Wesley, a native of England, who was born in the year 1703. While a tutor in the University of Oxford, 1729, becoming impressed with the conviction of the importance of a deeper attention to spiritual things, he began to hold meetings for religious improvement, in connexion with several of the students, among whom was the celebrated George Whitfield. The superior devotion and even austerity of this little band, gained for them, by way of derision, from the other members of the university, the name of *Methodists*.

Wesley was, at this time, an ordained deacon in the established Church; but he seems not to have become much acquainted with the true nature of religion, till some years after. Under an impression of the importance of high attainments, however, in religion, he associated with him Mr. Morgan, Mr. Kirkham, his brother Charles, and several others, who held meetings, in which they observed great order; and in their conduct and conversation abroad, maintained a noticeable strictness, much superior to the licentious members of the university.

Notwithstanding the derision in which they were held by their fellow members of the university, and others, the society obtained some popularity among the more strict and pious abroad, by their visits to the poor and sick, in the vicinity, who tasted of the fruits of their labours and benevolence.

162. The popularity of this society of Methodists, whose principles had spread somewhat abroad, and had obtained some adherents, at length became so great, that the trustees of the new colony in Georgia invited Mr. Wesley to go thither, and preach to the Indians. Accordingly, in 1735, he sailed for America, with the colony which General Oglethorpe was conducting thither. At the same time, his brother Charles, Mr. Ingham, and others, embarked for a similar purpose.

163. In the mean while, Whitfield returned to Gloucester, his native city, where he was successful in the conversion of several young men, who united with him in pious exercises. He made frequent religious visits to the county gaol, in which he read and prayed every day with the prisoners. The fame of his piety had reached the ears of Dr. Benson, bishop of Gloucester, who sent to him, declaring that he should think it his duty to ordain him, when he chose to make the request, though he was only twenty-one years of age. After examining the articles of the Church, and studying the epistles to Timothy, he made application to the bishop, and was ordained June 30, 1736.

The following Sunday, he preached his first sermon, "on the necessity and benefits of a religious society," in the Church at Gloucester, in which he had been baptized.

164. While Whitfield was thus preaching with great popularity and effect, he received letters from America, from the Wesleys, which made him desirous of going thither; and Mr. Charles Wesley coming to England, to procure more laborers, he agreed to go, but did not finally embark till December, 1736. He remained in America until the same month of the following year, when he returned to England.

On his arrival in America, he found Mr. John Wesley had already sailed for his native country. But he was well received by the new colony of Georgia, and betook himself with great zeal to the duties of his calling. Besides religious visiting, he generally preached twice a day, and four times on a Lord's day; and, for the benefit of the Georgians, he projected, and ultimately completed, an orphan asylum, similar to that of Professor Franke, in Germany. "I was really happy," says he, "in my little foreign cure, and could have cheerfully remained among them, had I not been obliged to return to England to receive priest's orders, and to make a beginning towards laying a foundation to the orphan house."

He arrived in London December 8th, 1738, where he again enjoyed the society of his friend Mr. Wesley, and they began to form societies in different parts of London. The principal place of meeting being in a large room which they hired in Fetter lane. In January, 1739, he received priest's orders from Bishop Benson.

165. In August, 1739, Whitfield embarked a second time for America. In this country, he was received with a cordial welcome by many of the ministers, and by thousands of the people, who hung upon his preaching with admiration and delight. In 1741, he again returned to England.

166. During the absence of Whitfield, Wesley, adopting different views as to some of the doctrines of the Gospel, from those which he had held in common with the former, especially in favor of perfection, and against election, began openly to proclaim them in his preaching, and from the press. This change, at length, caused a separation between these two distinguished men, which has continued, in respect to their followers, to the present day.

167. After the above separation, Whitfield continued, as before, to preach in England, Scotland and America, with the same unexampled popularity, and unexampled success. At length, he closed his life, at Newburyport, Mass. 1770, having crossed the Atlantic fourteen times, and been the means of bringing many thousands to the acknowledgment of the truth. He

followers are known by the name of the *Whitfieldian* or *Calvinistic* Methodists.

The followers of Whitfield embraced some from among the higher classes of society. The countess of Huntingdon, a lady of great wealth and distinguished piety, became his admirer and patron. She invited Whitfield to become her chaplain, and for the benefit of his followers, erected several chapels, in various parts of England and Wales, and filled them with preachers.

Whitfield never organized his followers into a distinct sect; but continued a member of the English establishment himself, and advised them to follow his example. After his death, however, the Calvinistic Methodists formed an union; but they have never been reduced to much order. They are few in number, compared with the followers of Wesley. The congregations in England are generally large, and most of them use the whole or part of the Common Prayer in their public worship. Religion is generally prosperous among them, and they co operate with the Independents, in their plans for the promotion of the kingdom of Christ throughout the world, in the missionary cause, and with the union of Christians in supporting the Bible Society.

168. Mr. Wesley, soon after his return from Georgia, found himself at the head of a large community, who acknowledged him as their religious leader, and whose gradual organization as a distinct denomination he effected, without withdrawing himself from the English establishment.

The first society under Mr. Wesley was organized in London, on the occasion of several of his disciples and inquirers coming to him for advice and instruction. Next at Bristol, and afterwards in other places he adopted a similar course. All these societies had the same rules, the same religious meetings, and all acknowledged him as their leader. As some of the societies increased in numbers, houses of worship became necessary for their accommodation. This led to a system of finance. The collection of money, for these purposes, from all the members of the society, led to the formation of classes. And from this time, one part of the system was added after another, as experience required or occasion suggested, till the system, which is now perhaps, more efficient than that of any other religious community, long before the death of its founder, was complete.

169. Wesley died in the year 1791, in the 88th year of his age, and 65th of his ministry, having travelled as has been estimated, 300,000 miles, preached 40,000 sermons, and attended 47 annual conferences.

170. During the life of Wesley, he had maintained a control over his followers. He adhered to the Church of England, and required his followers to imitate his example. But after his death, a division took place among them, on the subject of government. A large party withdrew from the English establishment, and formed a separate connexion.

171. The year 1766, marks the date of the introduction of Methodism into America, at which time a few Methodists came from Ireland, and established themselves at New York. Seve-

ral preachers followed in succeeding years, being sent over by Mr. Wesley. Through the instrumentality of these ministers the numbers increased so greatly, that in 1773, a regular conference was held in Philadelphia.

172. In 1784, the American Methodists became independent of those in England. Mr. Wesley having, at that time, concurred in England, Thomas Coke, as their bishop, the latter, on his arrival, raised Francis Asbury to the same dignity. Since this time, the cause of Methodism has gradually, and ever rapidly increased in the United States.

In the form of government the Methodist Church is Episcopal. She acknowledges the "three orders" of the Church of England, and three degrees of ordination. Their clergy consist of bishops, presiding elders, deacons, and an unordained order of licensed preachers. Besides these distinctions, there is another and very important classification of their ministry into itinerant and local. The "travelling connection" consists of those who give themselves wholly to the work under the direction of the bishops and conferences. The "local connexion" consists of ordained ministers or licensed preachers, who perform these offices only as opportunity offers.

The great ecclesiastical authority to which all Methodists owe allegiance, is the "General Conference." This assembly meets once in four years; and consists of delegates from the annual conferences, in the ratio of one delegate for every seven itinerant preachers. In this assembly all the bishops are elected, and to it they are accountable for their conduct. It has "full power to make rules and regulations" for the Methodist Church, under certain limitations.

The annual conferences embrace the whole territory of the United States. These assemblies consist of all the travelling preachers in full connection and no others. Without the election of an annual conference, no man can be ordained either deacon or elder. These bodies, when preachers offer themselves for admission, receive them first on trial, and afterwards, if they choose, into full connection and membership.

The bishops are elected by the general conference, and are ordained "by the laying on of the hands of three bishops, or at least of one bishop and two elders." To them it belongs to ordain elders and deacons; to preside in the conferences, annual and general; to appoint the presiding elders, giving to each his district, and changing them or removing them at discretion; to assign to every preacher, the circuit or station in which he shall labor, for a term not exceeding two years in succession; to change, receive, or suspend preachers, *pro tempore*, in the intervals of the conferences, as necessity may require, and the rules of discipline dictate; and, finally, to travel at large among the people and "oversee the spiritual and temporal concerns of the Church."

Presiding elders are assistant bishops, having each the special charge of a particular district; and each, within his own district is, as it were, the bishop's vicar.

It belongs to the travelling preachers to appoint all the class leaders within the circuit or station to which he is sent; and he may remove them at pleasure. He appoints the receivers of the quarterly collections—nominates the steward, and exhorters as he judges qualified.

The privileges and prerogatives of local preachers, are of an inferior character. The local preachers in each district are assembled annually by the presiding elder, at what is called the district conference. This body has power to license as preachers

such persons as have been recommended by the quarterly conference; to recommend whom they choose to the annual conferences for ordination as deacons or elders, "in the local connection," or for admission on trial in the "travelling connection;" and by them local preachers, when accused, are to be tried, as travelling preachers are tried by the annual conference, with the same right of appeal.

### X. Quakers, or Friends.

173. The *Quakers*, or, as they choose to denominate themselves, the *Society of Friends*, owe their origin, as a sect, to George Fox, an Englishman, who finding nothing in the religion of the times, which pleased him, began, about the year 1647, to propagate his peculiar sentiments.

Fox was born at Drayton, Leicestershire, in 1624. He was bound by his father, who himself was a weaver, to a shoemaker and grazier. Becoming discontented with his employment, he commenced a wandering life in 1643, sometimes retiring into solitude, and at other times frequenting the company of religious and devout persons.

Fox soon became dissatisfied with the existing state of things in the Church. He inveighed against the clergy and their vices; against the Church—its modes of worship, its doctrines, and the manner in which it was supported.

His peculiar notions, at length, exposed him to persecution and imprisonment. He was first imprisoned at Nottingham, in 1649. After his release, he travelled through England, Ireland, Scotland, Holland and Germany. He also visited the American colonies, and the West Indies. During the whole of his laborious life, he employed himself in calling upon men to disregard the ordinary forms of religion, to attend to the *divine light* implanted in the human mind, which he maintained to be sufficient to lead to salvation.

Fox was imprisoned no less than eight different times. By some, he is represented as a meek, devout, inoffensive man; but the opinions he advanced, and the fanatical spirit which he manifested, were calculated to bring upon him the censures of other denominations. He died in London, in 1690.

174. The followers of Fox were called Quakers, as some affirm, from the circumstance of his once telling a judge, before whom he was arraigned, to *tremble*, or *quake* at the word of the Lord. Others derive the term from certain distortions of the face observed during their worship. The sect choose to be called Friends, an appellation which they borrow from scriptural example: "Our *friends* salute thee,"—"Greet the *friends*."

175. The principal doctrine, which distinguishes the Quakers from other denominations, is, that to every man is imparted a measure of the Holy Spirit, or as they call it, *light of Christ*, which, independent of the Bible, is able to lead him to a knowledge of his duty, and to eternal life.

In practice, they reject a regular gospel ministry; but admit any one, whether male or female, to exhort, as they are moved by the spirit. They also reject the Sab-

bath, the ordinances of baptism and the supper. Singing among them forms no part of worship. They have no family worship, and no religious service at meals.

They also refuse to take an oath, but practice affirmation. In war, they never engage, nor to any person pay outward homage. In their dress, they are remarkably neat, plain and uniform. In their manners, they are reserved; but distinguish for their love of order and sobriety.

In their ecclesiastical discipline, they may be denominated Presbyterian, as they have monthly, quarterly, and yearly meetings; which appear to be set one over another, much as the respective ecclesiastical tribunals are in the Presbyterian Church.

A writer remarks of them, that "their benevolence, moral rectitude, and commercial punctuality, have excited, and long secured to them, very general esteem; and it has been observed, that in the multitudes that compose the vast legion of vagrants and street beggars, not a single Quaker can be found."

176. As the sect arose during the protectorate of Oliver Cromwell, it was narrowly watched by that sagacious man, and for a time was on the point of being suppressed by him. But the more he became acquainted with them, the less he was inclined to measures of severity, although he did not put an end to the persecutions which were waged against them.

As their numbers increased, the protector required Fox to promise not to disturb his government. This engagement was to be given in writing. To this Fox agreed and wrote to the protector, by the name of Oliver Cromwell, declaring that, "he did deny the wearing or drawing a sword, or any outward weapon, against him or any man."

177. At the restoration of Charles II. the Quakers participated in the general joy, anticipating, as did the dissenters generally, a free toleration; but in this they, as well as others, were disappointed. Charles seized the first opportunity to persecute the Quakers, who suffered many calamities. On the accession of James, they joined with other dissenters in congratulating him; but until the revolution which placed William on the throne, they enjoyed but little peace.

178. In 1656, the Quakers first made their appearance in New England. They consisted of several females, who for their indecent and seditious conduct, were punished with stripes and banishment, and some were put to death.

The wild and fanatic conduct of the Quakers justly drew upon them the odium of the fathers of New England; but the measures of the latter against them were, it must be acknowledged, of a character so severe as not to be justified.

179. The principal residence of the Quakers in America is in the state of Pennsylvania, called after an eminent Quaker, William Penn, to whom Charles II. granted the territory in 1680, as a reward for the services of his father, who was a vice admiral in the British navy.

The territory was settled by the Friends, who, under the direction of Penn, emigrated to America, and founded the city of Philadelphia, which received this name, from the harmony which prevailed among the order. The Quakers have rapidly increased in this state, and among their number are many of the most wealthy and respectable citizens.

In 1774, a sect arose in the United States, by the name of *Shakers*. Their founder was James Wardley, an Englishman, who about the year 1747, seceded from the Quakers in England, to which denomination he belonged, and began to announce, as by vision and revelation from God, "That the second appearance of Christ was at hand." From the shaking of his body and those of his followers, in their religious exercises, they were called Shakers or shaking Quakers. In 1770, Anne Leese (or Lee) joined the society and became a distinguished leader of the denomination. In the year above, 1774, this woman with a number of her followers, emigrated to America, and settled at Niskayuna, a village situated a few miles from Albany. The sect has considerably increased, and have neat and flourishing establishments at Niskayuna, Lebanon, and a few other places.

The tenets on which the Shakers most dwell, are those of human depravity, and of the miraculous effusion of the Holy Spirit. Their leading practical tenet is the *abolition of marriage*, or indeed the total separation of the sexes. The essence of their argument is, that the resurrection spoken of in the New Testament, means nothing more than conversion. Our Saviour declares that "in the resurrection, they neither marry, nor are given in marriage;" therefore, on the conversion (or the resurrection) of the individual, marriage ceases. To speak more plainly, the single must continue single, and the married must separate. Every passage in the Gospels, and in the Epistles, is interpreted according to this hypothesis. In particular, they endeavor to support their opinions from 1 Cor. vii. 32—40.

This denomination asserts, that the day of judgment is past; and consider their testimony as a new dispensation, which they call Christ's second appearance; in which they are to be guided, not so much by the Scriptures as by the influence of the Holy Spirit. They pretend to have the power imparted to them of working miracles; and have related several instances of supernatural cases, attested by witnesses, &c., "by which (say they) the most stubborn unbelievers were confounded, and the faith of others strengthened."

They maintain, that it is unlawful to take oaths, game, or use compliments to each other. They practise a community of fasts, and have no persons regularly educated for the ministry. In their chapter upon public worship, they vindicate their music and dancing as leading parts of worship, especially alluding to the return of the prodigal; while the elder son, disliking music and dancing, represents the natural man condemning their soul-reviving practices.

## XI. Unitarians.

180. The *Unitarians* are those, who reject the doctrine of the Trinity, or the distinction of three co-equal persons in the Godhead, and suppose Jesus Christ to be a created being. They consist of several classes or sects, among which the principal are the *Arians* and *Socinians*.

The following are some of the arguments advanced by Unitarians, generally in favor of their own sentiments, and in opposition to Trinitarians:

The Scriptures, they observe, contain the clearest and most express declarations

that there is but one true God, and forbid the worship of any other. *Exod. xx. 3; Deut. vi. 4; Mark xii. 20; 1 Cor. viii. 6; Ephes. iv. 5.* In the prophetic accounts which preceded the birth of Christ, he is spoken of as a man highly favored of God, and gifted with extraordinary powers from him, and nothing more. He was foretold, *Gen. xxii. 8*, to be of the seed of Abraham. *Deut. xviii. 15: A prophet like unto Moses.* *Psaln lxxxix. 19: Of the family of David, &c.* As a man, and as a prophet, though of the highest order, the Jews constantly and uniformly looked for their Messiah. Christ never claimed, they allege, any honor or respect, but such as belonged only to a prophet, an extraordinary messenger of God. He, in the most decisive terms, declares the Lord God to be one God, and the sole object of worship. He always prayed to him as his God and Father. He always spoke of himself as receiving his doctrine and power from him, and again and again disclaimed having any power of his own. *John v. 19, 21, 30, &c. xvi. 10.* He directed men to worship the Father, without the least intimation that himself, or any other person whomsoever, was the object of worship. *Luke xi. 1, 2; Matt. iv. 10; John xvi. 23.*

Christ cannot be (say they) that God to whom prayer is offered, because he is the High Priest, to make intercession for us. *Heb. vii. 25.* The apostles speak the same language, representing the Father as the only true God, and Christ as a man, the servant of God, who raised him from the dead, and gave him all the power of which he is possessed, as a reward for his obedience. *Acts iv. 24; Rom. xvi. 27, &c.*

This denomination maintain, in passages already quoted, that repentance and a good life are of themselves sufficient to recommend us to the divine favor; and that nothing is necessary to make us in all situations the objects of that favor, but such moral conduct as we are fully capable of. That Christ did nothing by his death, or in any other way to propitiate God, who is of his own accord disposed to forgive men their sins, without any other condition than the sinner's repentance. *Isaiah lv. 7; Ezek. xviii. 27.* Above all, the beautiful and affecting parable of the prodigal son (*Luke xv.*) is thought to be most decisive, that repentance is all our heavenly Father requires, to restore us to his favor.

The Unitarians of all ages have adopted the sentiments of Pelagius, with respect to human nature. They contend that Adam transmitted no moral corruption to his posterity; but that human nature is now as perfect, morally, as at the creation.

181. The *Arians*, among whom considerable diversity of opinion exists, derived their name from Arius, who flourished in the 4th century, and of whose opinions an account has been given, (Period IV. Sec. 15.)

The following are the chief particulars in which the Arians and Socinians differ:

The Socinians assert, that Christ was simply a man, and consequently had no existence before his birth and appearance in this world. The Arians maintain, that Christ was a super-angelic being, united to a human body; that, though he was himself created, he was the creator of all other things under God, and the instrument of all the divine communications to the patriarchs.

The Socinians say, that the Holy Ghost is the power and wisdom of God, which is God. Some Arians suppose, that the Holy Spirit is the creature of the Son, and subservient to him in the work of redemption.

182. The *Socinians* derive their name from Lælius Socinus, of the illustrious family of the Sozzini, in Tuscany. He died at Zurich, in 1562. Among the doctrines rejected by Socinus, was that of the Trinity—original sin—predestination—propitia-

tion for sin by the death of Christ, and the plenary inspiration of the Scriptures. Christ he supposed to be only a man, inspired as a preacher of righteousness, and whose death is to be regarded as an example of heroism. The Holy Ghost he considered as nothing but the power of the Father, who alone is God.

183. The doctrines of Socinus, after his death, were embraced by many, principally in Poland and countries around it, by means of his writings, which were published by his nephew, Faustus Socinus. His followers continued to flourish, until the year 1638, when they drew upon themselves the indignation of the Catholics, through whose instrumentality the government of Poland demolished their flourishing academy at Racow, and shut up their churches. By the diet of Warsaw, in 1658, they were forever banished the country. From this time, they were scattered through Europe, and were to be found chiefly embodied among other sects.

184. In the beginning of the 18th century, the Unitarian controversy was revived in England, by Mr. Whiston, Dr. Samuel Clarke, and others, who adopted the Arian scheme, with some variation. For a time, Arianism prevailed to a considerable extent in England, particularly among the Presbyterian and general Baptist Churches.

185. At a later date, Socinianism has met with more advocates through the labours of Dr. Lardner, Dr. Priestly, Mr. Lindsey, Gilbert Wakefield, and Mr. Belsham.

Within a few years, Unitarianism has extensively prevailed in Germany and Switzerland. In 1794 Dr. Priestly, meeting with opposition in England, emigrated to America, where he gained some adherents, and was instrumental in forming a few congregations in the middle states. He was a man of extensive learning, and contributed much to the advancement of science. His death took place in 1804.

In opposition to the above advocates of Unitarianism, several works have appeared within a few years, in Great Britain, among which may be mentioned "The Atonement and Sacrifice" by Archbishop Magee; "The Calvinistic and Socinian Systems compared as to their moral tendency," by Andrew Fuller; and especially "Discourses on the Socinian Controversy," by Dr. Wardlaw; and "The Atonement, Sacrifice, and Priesthood of Christ;" and "The Scripture Testimony to the Messiah," by Dr. J. P. Smith.

186. Within the last thirty years, Unitarianism has prevailed to some extent within the United States, principally within the State of Massachusetts; although churches belonging to that connection are to be found in not a few of the large towns

throughout the country. Several of their clergymen are distinguished for their talents and erudition ; yet they are far from maintaining an uniformity of views.

## XII. Universalists.

187. The *Universalists* are those who believe that all mankind, through the merits of Christ, will finally be admitted into the kingdom of heaven.

The advocates of this doctrine have not been openly numerous, in any period of the Christian world. Origen, who flourished in the former part of the third century, is supposed by Mosheim to have embraced the sentiment ; and, from him several others in that age, and in later times, interpreted the Scriptures in the same manner.

188. As a distinct sect, the Universalists belong to modern times. The first open advocate of the doctrine was Dr. Chauncey, of Boston, who in an anonymous volume, published in 1784, strongly maintained, that as Christ died for all men, it is the purpose of God to bring all men, either in the present state, or in another, to a willing subjection to his moral government.

The writers in favour of Universal salvation, have in modern times been considerably numerous, though there appears to be no small diversity of opinion among them. One class hold that mankind are already perfectly restored to the divine favour, and receiving what correction is due to them, in the present world, are, at death, immediately admitted to the enjoyments of the heavenly world. Another class dissent from the opinion that the whole of man's punishment is received in the present state ; but maintain that it is extended to another world, where being, as it is here, corrective and disciplinary, it will ultimately prepare the soul for the felicities of the divine kingdom.

## DISTINGUISHED CHARACTERS IN PERIOD VIII.

*Observation.* During the Reformation, we have seen that there was a great increase of eminent men, throughout Christendom. Since the establishment of that glorious event, however, the number has continued to swell, until only the mention of such as might be thought entitled to notice, would add many a page to our volume. We must limit ourselves, therefore, and notice such only, as have been, perhaps, most conspicuous ; and, moreover, as the history of these men is better known than the history of those who belong to our former periods, we shall omit any biographical notice in smaller type of those who belong to this. It may be added, that in the following catalogue, we shall not be particular as to the order of time, in which they lived, but shall rather follow the order in which we have treated the several sects.

1. IGNATIUS LOYOLA, a Spanish knight, founder of the order of Jesuits, 1540.
2. FRANCIS XAVIER, a Jesuit missionary to India, who from his zeal and success in spreading the Romish faith in that country, has been styled "the apostle of the Indians."
3. ROBERT BELLARMIN, an Italian Jesuit, and one of the most celebrated controversial writers, in the Romish connexion. Died, 1543.
4. FATHER PAUL, the distinguished historian of the Council of Trent.

5. **LOUIS BOUÉDALOUE**, justly esteemed one of the most eloquent preachers among the Catholic clergy. Died in France, 1704.

6. **JOHN BAPTISTE MASSILLON**, a French preacher, distinguished for his powers of elocution, and for his volume of published sermons.

7. **FENELON**, archbishop of Cambray, distinguished for the beauty of his style in writing, and for the uncommon purity of his manner of life. Died 1651.

8. **PHILIP JAMES SPENER**, a *Lutheran* German divine, founder of the *Pietists*. Died 1715.

9. **EMMANUEL SWEDENBORG**, a Swede, who about the year 1750, founded the *New Jerusalem Church*, and after whom his followers are called *Swedenborgians*.

10. **JAMES ARMINIUS**, a professor of divinity at Leyden, who about the beginning of the seventeenth century, gave rise to the "*Arminian Schism*."

11. **JOHN LE CLERC**, a celebrated *Arminian* and theological writer, and universal scholar. Died at Geneva, 1796.

12. **DANIEL WHITSY**, an English *Arminian* divine, author of more than forty works, which display a fund of sense and learning. Died, 1726.

13. **HENRY VIII.** king of England, in whose reign the Reformation in that country commenced.

14. **EDWARD, VI.** son and successor of Henry VIII. a prince distinguished for his piety, and for the countenance which he gave to the cause of the Reformation in England.

15. **MARY**, queen of England, who opposed the Reformation in England, and attempted the re-establishment of the Roman Catholic religion, in that country.

16. **JOHN ROGERS**, a zealous *English divine*, who suffered martyrdom, at Smithfield, 1555, in the persecuting reign of Mary.

17. **THOMAS CRANMER**, archbishop of Canterbury, a great friend to the cause of Protestantism, for which he was burnt at Oxford, 1555, by order of Queen Mary.

18. **HUGH LATIMER**, bishop of Worcester, who for his zeal in the Protestant cause, was burnt at Oxford, in 1555.

19. **NICHOLAS RIDLEY**, bishop of London, burnt at the same time with Latimer, and for the same cause.

20. **EDMUND BONNER**, bishop of London, a violent and cruel persecutor of the Protestants, in the reign of queen Mary.

21. **STEPHEN GARDINER**, bishop of Winchester, and chancellor of England, like Bonner, a powerful and cruel persecutor of the Protestants, during the reign of queen Mary.

22. **ELIZABETH**, queen of England, during whose reign the Reformation in that country was firmly established.

23. **RICHARD BANCROFT**, archbishop of Canterbury, under King James I. a zealous opponent of the Puritans. Died, 1610.

24. **WILLIAM LAUD**, archbishop of Canterbury, in the reign of Charles I. a violent opposer of the Puritans, but who, on a charge of high treason, was beheaded in 1645.

25. **OLIVER CROMWELL**, protector of the Commonwealth of England, who greatly favoured the cause of the dissenters in that country. Died, 1658.

26. **JAMES USHER**, archbishop of Armagh, in Ireland, a prelate of distinguished learning and piety, author of "*Annals of the Old and New Testament*." Died, 1655.

27. **ISAAC BARROW**, a learned English divine, highly celebrated for his sermons, which are said to be richer in thought, than any other sermons in the English language. Died, 1677.

28. JOHN TILLOTSON, archbishop of Canterbury, the most popular preacher of his day, author of several volumes of sermons, characterized by great simplicity and ease of language. Died, 1694.

29. EDWARD STILLINGFLEET, bishop of Worcester, author of "Origines Sacrae," or a rational account of natural and revealed religion. Died, 1689.

30. HUMPHREY PRIDEAUX, dean of Norwich, author of "Connexion between Sacred and Profane History."

31. GILBERT BURNET, author of a "History of the Reformation," and of a "History of his own Times." Died, 1714.

32. ROBERT SOUTH, a preacher, distinguished for his great learning, and uncommon powers of satire. Died, 1716.

33. JOSEPH BUTLER, bishop of Durham, the learned author of the "Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature." Died, 1752.

34. GEORGE BERKELEY, bishop of Cloyne, a distinguished benefactor of Yale College, author of the "Minute Philosopher." Died, 1753.

35. ROBERT LOWTH, bishop of London, author of "Lectures on the Poetry of the Hebrews," and a "Translation of Isaiah." Died, 1787.

36. WILLIAM PALEY, archdeacon of Carlisle, author of "Natural Theology," "Moral Philosophy," &c. Died, 1805.

37. JOHN NEWTON, who, from being eminently bold in sin, became a distinguished minister of the Gospel, in London, and author of several valuable works. Died, 1807.

38. THOMAS SCOTT, an English divine, distinguished for his invaluable, learned, and practical Commentary on the Bible. Died, 1821.

39. JOHN OWEN, an eminent English divine among the *Dissenters*, a man of great learning and piety, whose works are highly esteemed, at the present day. Died, 1683.

40. RICHARD BAXTER, an eminent non-conformist divine, author of various theological treatises, which abound in fervent piety, and eminent love to the souls of men. Died, 1691.

41. JOHN FLAVEL, a distinguished dissenting minister, author of several valuable sermons and treatises, which are marked with the same piety and benevolence as those of Baxter. Died, 1691.

42. MATTHEW HENRY, an eminent English dissenter, best known by his valuable "Exposition of the Bible." Died, 1714.

43. THOMAS RIDGELY, a dissenting clergyman, author of a *Body of Divinity*. Died, 1731.

44. ISAAC WATTS, a dissenting divine, author of several valuable treatises on philosophical subjects; but still better known for his sermons, and his metrical version of the Psalms. Died, 1748.

45. DANIEL NEAL, a dissenting divine, author of a "History of New England," and a "History of the Puritans." Died, 1743.

46. PHILIP DODDRIDGE, an English dissenter, distinguished as a theological instructor, and for several valuable works, viz. "Lectures," an "Exposition of the New Testament," "Rise and Progress of Religion in the Soul," &c. Died, 1751.

47. NATHANIEL LARDNER, a dissenting divine, author of the "Credibility of Gospel History." Died, 1768.

48. JOHN ROBINSON, a distinguished English clergyman, who with his people removed to Holland, and is called the "father of the *Congregational Churches* in New England." Died, 1625.

49. **JOHN COTTON**, one of the most distinguished ministers in New England, highly celebrated for his wisdom and learning. Died, 1652.

50. **THOMAS HOOKER**, first minister at Cambridge, Mass. one of the founders of Conn. and the first minister of Hartford. Died, 1647.

51. **JOHN DAVENPORT**, first minister of New Haven, and one of the founders of the colony of that name. Died, 1670.

52. **INCREASE MATHER**, a clergyman of Boston, and president of Harvard College, greatly respected both for his learning and usefulness. Died, 1723.

53. **COTTON MATHER**, son of the former, justly reputed the most distinguished minister of New England in his time. His publications amounted to 362, several of which, as his *Magnalia*, were large. Died, 1728.

54. **JONATHAN EDWARDS**, president of New Jersey College, distinguished for his able works on "Original Sin," "Freedom of the Will," &c. Died, 1768.

55. **JONATHAN EDWARDS**, president of Union College, son of the preceding, an able metaphysician. Died, 1801.

56. **JOSEPH BELLAMY**, a minister of Bethlehem, in Conn. a powerful preacher, and an able instructor in theology. Died, 1790.

57. **SAMUEL HOPKINS**, minister of Newport, Rhode Island, author of a *System of Divinity*, in which he maintains that holiness consists in disinterested benevolence, and sin in selfishness. Died, 1803. It is from his name that the term *Hopkinsianism* is derived.

58. **JOSEPH LATHROP**, a minister of West Springfield, eminently pious and profoundly versed in theology, author of several volumes of popular sermons. Died, 1820.

59. **TIMOTHY DWIGHT**, president of Yale College, distinguished for his great usefulness, while at the head of that institution, and for a much admired course of theological lectures, delivered to the students; besides other valuable works. Died, 1817.

60. **NATHAN STRONG**, pastor of a Congregational Church in Hartford, distinguished for his talents, eloquence, piety and learning. Died, 1816.

61. **JOHN SMALLEY**, a divine, of Berlin, Conn., distinguished for his great logical powers, and for a volume of sermons, which greatly contributed to the advancement of theological science.

62. **SAMUEL DAVIS**, president of Princeton College, New Jersey, an eloquent and powerful *Presbyterian* preacher, whose published sermons are still much admired. Died, 1761.

63. **JOHN WITHERSPOON**, for some years minister of Paisley, in Scotland; afterwards president of Princeton College, in New Jersey, an eminent politician, and a sound and pious divine. Died, 1794.

64. **JOHN RODGERS**, father of *Presbyterianism*, in the city of New York. Died, 1811.

65. **SAMUEL SEABURY**, an Episcopal clergyman, bishop of Conn., and the first diocesan in the United States. Died, 1796.

66. **THEODORE DEHON**, bishop of South Carolina, distinguished for his eminent learning and piety, and for two volumes of sermons, which are much admired, both at home and abroad. Died, 1817.

67. **ROGER WILLIAMS**, founder of the colony of Rhode Island, and father of the first Baptist Church in New England. Died, 1683.

68. **JOHN GILL**, a distinguished Baptist divine, in London, well known for his *Commentary on the Bible*, and for a *Body of Divinity*. Died, 1771.

69. **JOHN RYLAND**, an eminent Baptist preacher in England, and head of the Baptist academy at Bristol. Died, 1792.

70. JAMES MANNING, president of Rhode Island College, the most learned man of his time among the American Baptists. Died, 1791.

71. SAMUEL STILLMAN, a Baptist clergyman in Boston, distinguished for his uncommon eloquence and fervent piety.

72. JOHN WESLEY, an Englishman, founder of the sect called *Methodists*. Died, 1791.

73. GEORGE WHITFIELD, an Englishman, a most popular and truly useful preacher, and the leader of the Whitfieldian, or Calvinistic Methodists. Died, 1770.

74. FRANCIS ASBURY, the first bishop of the American Methodist Church, distinguished for his great attachment to the principles of his sect, and for the zeal with which he promoted its cause. Died, 1816.

75. GEORGE FOX, the founder and head of the English *Quakers*. Died, 1690.

76. WILLIAM PENN, an Englishman, and father of the Friends, or Quakers, in the state of Pennsylvania, distinguished for his intelligence, and benevolence of character. Died, 1718.

77. LELIUS SOCINUS, a native of Tuscany, the reputed founder of the *Socinian* sect. Died, 1562.

78. JOSEPH PRIESTLY, a distinguished polemical and philosophical English writer, who having embraced the Unitarian faith, and meeting with opposition in England, removed to America, where he died in 1804.

79. JOSEPH STEVENS BUCKMINSTER, an eloquent Unitarian minister, in Boston, and Lecturer on Biblical Criticism in Harvard College. Died, 1812.

80. CHARLES CHAUNCEY, a Congregational minister in Boston, the first open advocate in America of the doctrine of Universal salvation. His volume on that subject was answered by Dr. Edwards of New Haven. Died, 1787.

81. JOSEPH HUNTINGTON, minister of Coventry, Conn., author of "Calvinism Improved," which was answered by Dr. Strong of Hartford. Died, 1786.

82. JOHN ELIOT, minister of Roxbury, Mass., and who from his missionary labours among the Aborigines of New England, has been called the "apostle of the Indians." Died, 1640.

83. MAYHEW, Thomas, John, and Experience, ministers on the Island of Martha's Vineyard, and distinguished for their zeal in preaching to the Indians of that island.

84. DAVID BRAINERD, a pious and devoted missionary of New England, to the Indians in New Jersey. Died, 1747.

85. BARTHOLOMEW ZEIGENBALG, the first Protestant missionary to India; he was sent out by Frederick IV. king of Denmark, in 1606; and died at Tranquebar in 1719. He was indefatigable and successful in his labours.

86. CHRISTIAN F. SWARTZ, a most eminent and devoted missionary to India. He entered the field of his labours in 1750, under the government of Denmark; and laboured at Tanjore, and other stations in its vicinity, until his death, in 1798. It is said he reckoned 2,000 persons, converted through his instrumentality.

86. WILLIAM WARD, D. D., Baptist missionary to Serampore. He died in 1823.

88. J. T. VANDERKEMP, D. D., missionary to South Africa. He laboured with success among the Caffres and Hottentots, and died at Cape Town in 1811.

89. CLAUDIUS BUCHANAN, D. D., a Scotch divine; one of the chaplains of the East India Company, and Provost of the College at Fort William. By his writings, he excited a spirit of inquiry in reference to the moral condition of the heathen, and materially aided the cause of missions. He died in England, in 1816.

90. HENRY MARTYN, an English missionary to Hindostan and Persia. He

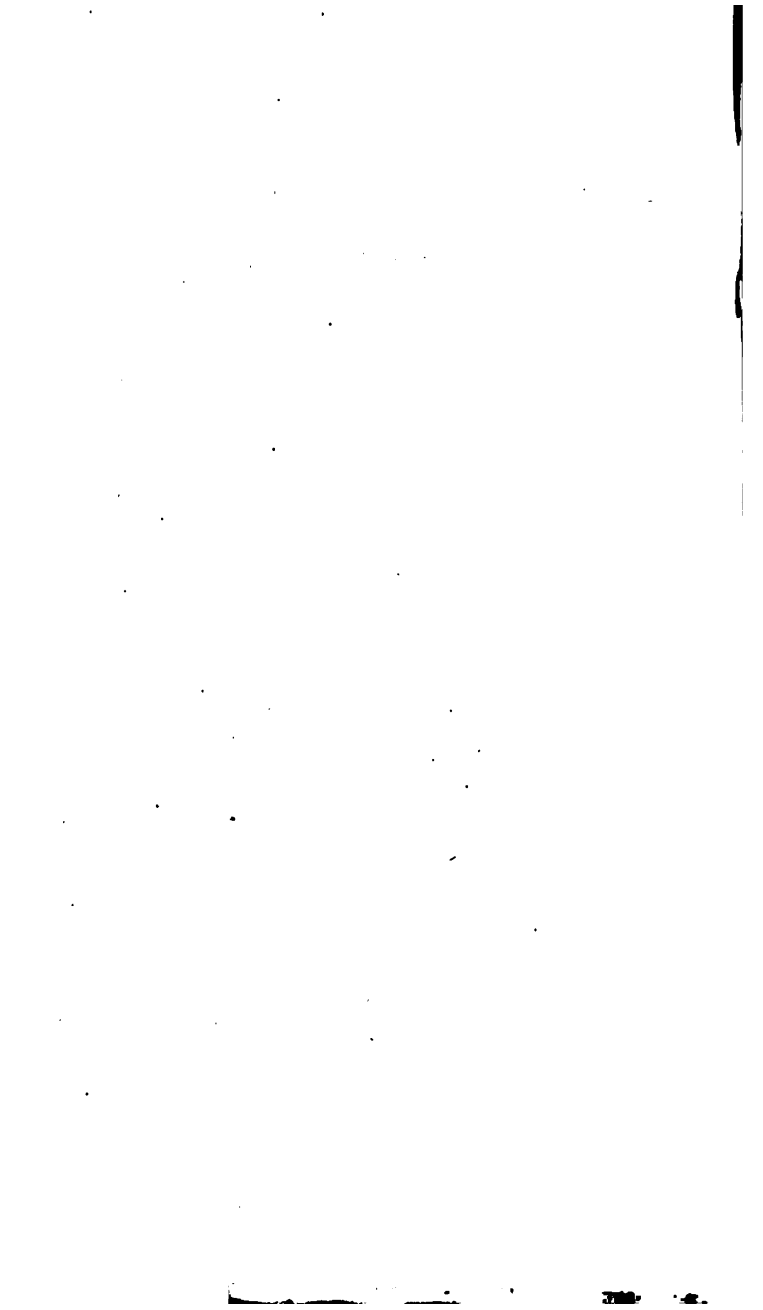
gaged in the work of evangelizing the heathen with the ardour and zeal of an Apostle, but in 1812, he sunk under the severity of his labours, and the destructive influences of the climate. He lived, however, to complete a translation of the New Testament and the Psalms, into the Persian language.

91. SAMUEL NEWELL, American missionary to Bombay. Died, 1821.

92. GORDON HALL, one of the first American missionaries to Bombay; where he, with his associates, established schools and preached the Gospel until 1826, when he died.

93. LEVI PARSONS, American missionary to Palestine. He arrived at Smyrna in January, 1820; proceeded to Scio to learn the modern Greek, and soon after visited the seven Churches of Asia. He then went to Jerusalem, but in consequence of ill health he sailed soon after to Alexandria, where he died, in 1822.

94. PLINY FISK, missionary to Palestine, and companion of Parsons, he died in Oct. 1825.



# QUESTIONS, &c.

## INTRODUCTION.

1. To what empire was a great part of the known world subject, at the birth of Christ? Who was emperor?

§ What is said of the Roman empire? What was its extent? What its length? Breadth? Square miles? How was it divided? What countries did it include? Number of its subjects?

2. What was the state of the world in respect to peace, civilization and learning, at this time?

§ What was the age called, in which our Saviour appeared on earth? Why was a state of peace necessary at this time? What degree of civilization prevailed? What laws were the best? Who were united in friendly intercourse? What is said of literature? What language extensively prevailed? What advantage arose from this?

3. What was the religious state of the world? What system prevailed? What effect had this upon the human mind?

§ Had the heathen any notion of a Supreme Being? Any knowledge of the true God? Had they more gods than one? How were these gods honoured?

4. Had the Jews more correct notions of religion than the heathen? Why?

5. But, even among the Jews, what was the state of religion? What did they maintain?

6. How were the Jews, at this time, divided? In what respects did these sects agree? In what did they differ? What was the consequence?

7. Which of these sects was the most popular? Whence did the Pharisees derive their name? To what did they pretend?

§ What was the origin of this sect? What was the state of the sect at the birth of Christ? In respect to what doctrines were they correct? What did they believe? What did they consider of equal authority with the Scriptures? What were some of their religious practices? What

appearance did they assume? What was their real character? What did our Saviour liken them to?

8. What sect stood next to the Pharisees? From whom did they derive their name? When did Sadoc flourish? Character of this sect? What did they deny? Why, then, did they worship God?

§ Number of the Sadducees compared with Pharisees? Whom did they embrace? What is said of the system which they adopted? What maxim did they adopt? How did they treat the Saviour? Were any of them converted?

9. What was the third sect called? What year marks their rise? Whence did they derive their name? Why? How did they live?

§ Are they mentioned in the New Testament? Why not? With whom did they agree in doctrine? What law did they observe? What did they neglect? What were some of their religious practices? How did they observe the Sabbath?

10. What was a fourth sect? From whom did they take their name? How did they favour Herod?

§ What customs did this sect think it right for the Jews to adopt? When? Which generally belonged to the Herodians, the Sadducees, or the Pharisees? In what did they unite?

11. What other classes of men existed?

§ What was originally the business of the Scribes? What, at a later period? What other names have they in the New Testament? To whom was the title *Rabbi* given? Why was this title greatly coveted? Was it approved of by Christ? Who were the Nazarites? During their vow, what was their practice? What did they do when their vow had expired?

12. In whose hands was the government of Judea, at this time? Character of Herod? How did he treat the Jews? When did he die?

§ To whom did Herod leave his dominions? What part did Archelaus have? What part Philip? What part Herod Antipas? What was the character of Ar-

chelaus? Why was he banished? Where? What is said of Joseph and Mary during his reign? On his death, how was Judea divided? Who was one of these governors? What is said of Philip? What took place in the reign of Herod Antipas? Who was the grandson of Herod the Great? When did he reign? Who was murdered by his order, and who apprehended? What can you say of his death?

13. Were there pious persons among the Jews at this time? For what were they looking?

§ Were the mass of the Jewish people expecting a Saviour? What kind of a Saviour? Who appear to have entertained more scriptural views? What did these latter do? How were their prayers answered?

### GENERAL DIVISION.—p. 10.

Into how many periods may the Christian Church be divided?

For what is period first distinguished? When did it commence? When did it end? How long is it?

Note. Questions similar to the last four may be asked on the following periods.

### PERIOD I.—p. 11.

For what is period I. distinguished? When did it commence? When did it end? Length of it?

1. When did the birth of Christ take place?

§ Where was Christ born? Who was his mother? Who his reputed father? In what country was his infancy spent? Why did his parents flee to that country? Where did he dwell, after his return? How long? Where did he go, at twelve years of age? After his return, with whom did he live, and what occupation did he follow?

2. What was the object of Christ in coming into the world?

§ How many churches have existed in the world? Before Moses, what was its condition? What was its form? What can you say of it, from Moses to Christ? What did Christ do with the Mosaic dispensation? What did he introduce instead of it? What was the church now to embrace? What had it embraced before? What alteration was to take place, as to its worship?—as to its rites?—as to its privileges?—as to its doctrines? What was the church now to be called? What should be its final extent? How long to continue?

3. Who announced the coming of Christ? How long before his appearance?

§ According to what custom, was John a forerunner of Christ? By whom was he prophesied of? In what language? What testimony did John bear of Christ?

4. What was the age of Christ, when he made his appearance to John? Where? What rite did he receive? What did this prove in respect to the baptism of John? For what did it furnish an occasion for God to do?

5. Having entered upon his office, what did Christ do? What did he call his disciples? For what did he select them?

§ Was the Christian Church organized during the life of Christ? What Church did he abolish? What did he introduce to the notice of his disciples? What were these?

6. How long did the ministry of Christ continue? How did he employ himself during this time?

7. What success had Christ in his preaching? By whom was he rejected? How did he finish his life? When did this event occur?

8. How did the enemies of Christ regard his death? How, his followers? Why did the latter despond?

§ What had Christ repeatedly foretold? Who faintly believed it? Who did not? What did the Jews fear? What did they do to prevent the disciples from stealing his body? Had their precautions the desired effect?

### PERIOD II.—p. 14.

For what is period I. distinguished? When did it commence? When end? Length? Note. Ask these questions about period II.

1. In what year did the resurrection of Christ take place? In whose reign? On what day?

§ Who were witnesses of the truth and certainty of his resurrection? What facts can you mention to convince us, that they did not mistake?

2. When did this ascension take place? Before this, what instructions had he given his disciples? From what village did he ascend? Where was Bethany? *Ans.* About two miles east of Jerusalem. What mount lay between these places? *Ans.* Mount Olivet.

3. What took place ten days after the ascension of Christ? What power did the Spirit impart to them? With what did he inspire them?

4. What took place in Jerusalem, when

**This miracle was known? Who explained it? How? How many were converted? What followed?**

**5. To what number were the converts soon swelled? By what means?**

**6. What effect had this increase of the followers of Christ on the priests and Sadducees? What did they do with the apostles? What is said of the conduct of Peter? What was its effect upon their enemies?**

**7. Did the apostles observe this injunction?**

**8. What was next done with all the apostles? How were they released? Where did their enemies find them?**

**§ Did the opposition of the unbelieving Jews injure the cause of Christianity? On the contrary, what effect had their opposition?**

**9. What office, about this time, was instituted in the Church?**

**§ What was the occasion of appointing deacons? Before this, who had distributed food to the common stock?**

**10. Who was the first Martyr? In what year did he suffer? On what occasion? How did he suffer?**

**§ Who was Stephen? For what distinguished? What is said of his defence? What was the Sanhedrim? *Ans.* A Jewish council, consisting of seventy elders, who managed the great affairs of the nation. What power had this council? *Ans.* Power of life and death.**

**11. What followed the death of Stephen? What became of his disciples? What did they do in their flight?**

**§ Length of this persecution? Was it an injury, or a benefit to the Church? Whose preaching is particularly mentioned? Where? Where was founded the second Christian Church in the world?**

**12. Remarkable event in the year 36? Where was Saul going? For what purpose?**

**§ When do we first hear of Saul? Who was he? Why was he at Jerusalem? What was his conduct after the death of Stephen? Object in going to Damascus? Who appeared to him in the way? What did Saul do? What did the Lord say to him? What was the result?**

**13. From this time, by what name was Saul known? Which was his Roman, and which his Grecian name? Where did he commence preaching? Whither did he go from Damascus? How long did he continue in Arabia? When did he return to Damascus?**

**§ How was Paul probably employed in Arabia? Why was his temporary absence from Judea a matter of prudence?**

**14. What happened to the Emperor Tiberius, during Paul's absence? Who succeeded Caligula? What was his character and conduct?**

**§ How was he regarded by his subjects? Through vain glory what did he do? What was his wish?**

**15. What happened to Paul on his way from Arabia to Damascus? Why would not the disciples receive him? How came they at length to welcome him?**

**16. About what time did the persecution of the Christians in a measure cease? What then says the sacred historian?**

**17. How long was the preaching of the gospel restricted to the Jews? In what manner did it begin to be preached to the Gentiles?**

**§ How was Peter treated by some for thus preaching to the Gentiles? What explanation did he give? What effect had this explanation?**

**18. To whom was Paul commissioned to preach? In what place did he first preach to the Gentiles? Which way was Antioch from Jerusalem? In what year did he preach here? What Church did he help? What is said of the followers of Christ?**

**19. What Apostle, about this time, was put to death? By whom? For what object? What other apostle was in danger? How was he delivered?**

**§ Who was this Herod Agrippa? Why was Tiberius displeased with him? What did he do with him? How was he liberated? By whom? How was he treated by Caligula? How long did Herod live after attempting to kill Peter? On what occasion did he make an oration? What was the shout of the multitude? What effect had this upon Herod? What signal judgment followed?**

**20. What afflictive event affected the Christians in Judea about the year 44? Who foretold this famine to the converts at Antioch? What did these converts do?**

**§ What writers notice this famine? What tendency had this act of kindness, on the part of the Gentiles, towards the Jews of Jerusalem?**

**21. In what year was Paul recognized as an Apostle? Who was recognized, at the same time? In what manner? What journey did Paul now commence? Through what places did he pass?**

**§ On leaving Antioch, where did Paul first go? Whence then? How is Cyprus situated? Where did he land? From Salamis, whither did he go? Where was Paphos? Whom did he here convert? Whom did he strike blind? Why? From**

Paphos whither did he go? Where was Perga? Whither did he next proceed? What did he do at Antioch in Pisidia? Whither did he go from Antioch? Where was Iconium? What is it now called? What success had he here? Why did he leave Iconium? What places did he next visit? Where were these cities situated? What miracle did he perform in Lystra? What effect had it upon the people? Whom did he here convert? What befel him here? What success had he at Derbe? What was the route of the Apostle, on his return to Antioch?

22. While Paul and Barnabas were at Antioch, who came thither? What did they teach? Who were sent to Jerusalem to decide the controversy which arose? When was this council held? Of whom composed? What did they decide?

23. When did Paul commence his second journey? Through what countries did he first pass? Whither did he sail from Troas? Through what places did he then pass? When did he arrive at Corinth? How long did he reside there? Where did he next go? Route after this?

§ By whom was Paul accompanied? Why not by Barnabas? On his arrival at Lystra, whom did he take as an associate? For what was Timothy distinguished? What is said of the Apostle's stay at Phrygia and Galatia? Passing Mysia, to what place did he next come? Who joined him here? What vision had Paul at Troas? Whither did he now sail? What is said of Samothracia? Crossing this island, what port did he enter? To what place then proceed? Where was Philippi? Whom did he here convert? What miracle did he work? What was the consequence? What was the conduct of Paul and his companions in the jail? How were they released? Whom was this earthquake the means of converting?

Who apologised to the Apostles? What request did they make? What is said of the seed sown by the Apostles? Whither did Paul go from Philippi? What is said of Thessalonica? What success had he here? By what means was he driven thence? Whither did he next go? What is said of the Bereans? Why did he leave Corea? What city did he next visit? State of Athens at this time? Of what was it full? Religious condition? What did Paul attempt to do for the Athenians? Before what court was he brought? Why? Meaning of Areopagus? *Ans* Mars-Hill. On this Hill the court or tribunals at which took cognizance of high crimes, impiety, immorality, &c. Where is Paul's defence recorded? Whom did he here convert?

Of what Church were these the beginning? From Athens, where did Paul go? Where was Corinth situated? What commerce did it command? For what was it famous? How long did he tarry here? What was his success? What excursion did he probably make? While in Achaia, what conspiracy was formed? Result of it? From Corinth, what was the Apostle's route to Antioch?

24. When did Paul commence his third journey? Through what countries did he pass before reaching Ephesus? How long did he tarry at this latter place? Whither did he thence proceed? Mention the places through which he passed on his return to Jerusalem?

§ Where was the principal theatre of Paul's labours, during this journey? What is said of Ephesus? What was it famous for? What were the length, breadth, and height, of the temple of the goddess Diana? How long was it in building? How often had it been destroyed? When? By whom was it in the latter instance set on fire? Why? What was the state of the temple, when Paul visited Ephesus? What was the religious state of the Ephesians? What was Paul's success? What was the value of the books on magic, which were burnt? What is said of the church, which he collected? Whither did Paul go from Ephesus? In what year did he return to Jerusalem? By what route?

25. What befel the Apostle after his arrival at Jerusalem? By whom was he rescued? To whom did Lysias send him?

§ Why were the Jews unfriendly to the Apostle? What did he do to remove their prejudices? Before what council was he brought? How did he escape? What great danger was he now in? To whom did Lysias send him? Under what escort?

26. What did Felix do, on the arrival of Paul? Who succeeded Felix? What did Porcius Festus do? To whom did Paul appeal?

§ Why did Felix and his wife wish to hear Paul? Upon what topics did he insist? Why did Felix tremble? What did he say to the Apostle? In his subsequent interviews with the Apostle what was his object? What is said of Paul before Festus and Agrippa? Why did Festus pronounce him mad? What did the Apostle reply? What effect had this appeal upon Agrippa?

27. On Paul's appeal to Cæsar, whither was he sent? Under whose charge? What year did he leave Cesarea? What place did they touch at? On which side did they pass Cyprus? What places did

they next visit? On what island were they wrecked? What is this now called? Route from this to Rome?

§ What is said of the voyage of Paul to Rome? Where is Fair Havens? How long was the storm, during which they were wrecked? Number of the crew? How was Paul treated by the inhabitants of Melita? In what year did Paul reach Rome? Who was emperor? How long had he reigned?

28. How long was Paul a prisoner at Rome? How was he treated?

§ What epistle did he write from Rome? By what disciples was he attended?

29. What is said of the history of the apostle from the time of his release? What places did he probably visit? In Macedonia, what church did he visit? Where did he winter? What next did he visit? When did he suffer martyrdom?

30. When did the first of the ten persecutions commence? Who was the author of it? Upon what pretence was it begun.

§ Why did Nero cause the city of Rome to be set on fire? How long did the conflagration last? Upon whom did he charge this wicked act? In what manner were the Christians tortured? Was the persecution confined to Rome? What apostles are supposed to have suffered at this time? In what manner was Peter probably crucified? What is said of the labours of the apostles? In what countries was the gospel preached, within 30 years from the death of Christ? In what places are converts spoken of as numerous? In what other places are they mentioned? What may be inferred from the language of Peter in his first epistle?

31. When did Nero put an end to his life? Who succeeded him? How long did Galba reign? Who succeeded him? How long did he reign? Who followed him? How long did he reign? Who succeeded him? Who was Vespassian?

Who were the distinguished characters in period II? Who was Stephen?—Paul?—Luke?—Mark?

*Notes.* Similar questions may be asked respecting other distinguished characters, in this, and the following periods; and questions may be extended, should the teacher deem it expedient, to the observations, which are made in smaller type, about the respective individuals.

### PERIOD III.—p. 30.

For what is period I. distinguished? When did it commence? When end? Length? *Notes.* Ask these questions about period II. and III.

1. When did Vespassian ascend the throne? Why was his accession auspicious to the Roman empire? Why, to the Church?

2. What event most signalized the life of Vespassian? Under what general was Jerusalem destroyed? Year? Effect of this event upon the Jewish State and nation? Where were the followers of Christ?

§ Cause of the invasion of Judea? Who had charge of the war? Whom did Vespassian appoint to carry it on? Number of Roman troops? Length of the siege? What three things contributed to hasten the fall of Jerusalem? Who fired the temple? Number which perished? State of the Jews since that time?

3. Who succeeded Vespassian? How long did Titus reign? What was the state of the Church during his reign?

§ Why was the death of Titus greatly lamented? What memorable saying is recorded of him?

4. Who succeeded Titus? In what year? By what means did he obtain the throne? Who was he very much like? In what year commenced the second general persecution? What is said of this persecution?

§ To what island was the apostle John banished? Where is this island situated? What befel John before this? In Patmos, what did John write? After his return from banishment, how did John employ himself? Relate the story of the young man, in whom the apostle was so deeply interested. How long after his return from Patmos did John live? What was his age, when he died?

5. When did the third general persecution end? Who succeeded Domitian? How did the latter come to his death? What was the character of Nerva?

§ What measures did Nerva take, in respect to the Christians? What the testimony of Dio Cassius?

6. How long did Nerva reign? What was the character of his reign? Who succeeded him? What was Trajan's reign distinguished for? When did the fourth general persecution commence? How long did it last?

§ Who now had the government of the province of Bithynia? Why did Pliny hesitate to put in force the persecuting edicts of the emperor? What did he do in these circumstances? When was this letter written? What is said of this letter? How does it represent the Christians of those times? What was the reply of Trajan?

What distinguished individuals suffered during this persecution? Who was Simon? Before whom was he accused? How old was he? How did he suffer? Who was Ignatius? To what emperor

did he present himself? For what purpose? How did Trajan treat him? To what death did he consign him? Story of his journey to Rome. What befel him there?

7. When did Trajan die? Who succeeded him? Length of Adrian's reign? Condition of the church during his reign?

§ What was the state of the Roman empire during his reign? What were his ruling passions? What is said of him at his death? Who revolted during his reign? Leader? What title did he assume? Number of Jewish towns destroyed? Number of Jews killed? Issue of the rebellion?

8. Who was the successor of Adrian? When did he come to the throne? How long did he reign? What was the state of the Church generally during this time?

§ Were Christians, however, persecuted in some places? Of what crimes were they accused? What is said to have happened on their account? Who refuted this charge? In what year did Justin present his first apology? What effect had it? What did the emperor order?

9. Who succeeded Antoninus Pius? When? For what is he said to have been distinguished? How long did he reign? Which of the ten persecutions took place during his reign? What was the character of it?

§ What country became the theatre of bitter persecution, on the accession of Marcus? What apostolic man suffered? Whose companion had he been? Whose disciple? How did he suffer?

Who presented an apology to Marcus? What effect had this apology? What became of Justin? What was his character? What other country did this persecution reach? About what year? What two cities suffered more particularly? Who has given an account of this persecution? What kind of tortures were inflicted upon Christians?

10. Who succeeded Marcus Aurelius? In what year? How long did he reign? State of the Church during this time?

§ Character of Commodus? Through whose influence was he favourable to Christians?

11. Fate of Commodus? Successor? In what year? Character of Pertinax? How long did he reign?

12. Successor of Pertinax? In what year? When did the fifth persecution commence? How long did it last?

13. How long did Severus reign? Who succeeded him? In what year? What was the character of Caracalla? How did he treat the Christians?

14. How long did Caracalla reign? How

did he come by his death? Who succeeded him? In what year? How long did Macrinus reign? Who succeeded him?

15. What was the character of Heliogabalus? What was his conduct towards the disciples of Christ? How is his clemency to be accounted for? How long did he reign? Who succeeded him? In what year? What was the character of Alexander Severus? How long did he reign? What was the state of the Church?

To whose influence is attributed in part the toleration which Christians enjoyed? What story is related of this emperor.

16. In what year did the reign of Alexander end? By what means was he put to death? By whom was he succeeded? What persecution now occurred? How long did it last?

For what was Maximin distinguished? Whom did he more particularly persecute? To what countries did the persecution extend?

17. What was the state of the Church from the death of Maximin, 238, to Decius, 249? What emperors reigned during this period? When did Decius ascend the throne? What persecution occurred under him? How long did it last?

18. Previous to this persecution, what period of rest had the church enjoyed? What was the consequence?

What does Milner say of the state of the Church at this time?

19. What means did the Great Head of the Church adopt, to bring professors to their former zeal and purity?

20. For what was the Decian persecution distinguished?

§ In former persecutions had many apostatized? To what was owing the many apostacies in this?

21. What is said of the faith and constancy of others?

§ What example was furnished by the church of Smyrna? How did Pionius acquit himself, when apprehended? After a few days, when ordered to deny his faith, what was done to him, upon his refusal? What unhappy instance of apostacy did Pionius witness? How did Pionius at length suffer? What were his dying words?

22. When was laid the foundation of monkery? In what country? By whom? What effect had his example of seclusion?

§ Who was Paul? What led him to retire? Why did he not return?

23. Who was Cyprian? What is said of his pre-eminence? What became of him during the persecution? What did he do while in retirement?

§ What is said of his fortune and prospects? What was his profession? When

Was he converted? Of what Church was he made bishop? How long was he absent from the people, during the persecution? What is said of the church during his absence?

24. What schism took place during his absence? How was it caused?

§ Who was Novatus? Of what had he been guilty? Why was he not called to an account? How did he act during Cyprian's absence? Whither did he flee on Cyprian's return? With whom did he connect himself? Who was Novatian? What were his sentiments? Who, about this time, was elected bishop of Rome? What did the party of Novatian do in opposition? What measures did Cyprian adopt on his return? Did he act wisely in these? Was the party of Novatian correct in doctrine? In what lay their error? How long did the Novatians flourish? Under what name? What alteration did they make in their sentiments and practice?

25. When was Decius slain? By whom was he succeeded? What was his conduct towards the Church? How long did he reign? By whom succeeded?

26. When did Valerian ascend the throne? How long did he appear friendly to the church? By whose influence was his conduct changed? What persecution took place during his reign? How long did it last?

§ What is said of the change in Valerian? Who effected this change? Who was Macrianus? What became of Cyprian during this persecution?

27. What is said of the history of the Church from the accession of Gallienus 260, to the 18th year of Dioclesian? What persecution occurred during this time? Under whom?

§ By what means was the persecution in the reign of Valerian terminated? What was the conduct of Gallienus? Who succeeded him? How long did he reign? What is said of the persecution under Aurelian? When did he die? What emperors followed? What is said of the state of things during their reign?

28. When was Dioclesian declared emperor? How long was he friendly to the Christians? What had the state of the Church become?

§ Who of Dioclesian's family cherished a regard for Christianity? What is said of the secular prosperity of the Church at this time? What was the real state of religion? What was a principal cause of this sad declension? What were some of the evidences of its declension? What seemed necessary to correct existing evils?

29. Whom did Dioclesian associate with himself in the government? When? What two colleagues were chosen in 292? What title did they bear? How was the empire now divided? Who was at the head of the government?

30. What was the character of these Sovereigns? Which is to be excepted? What persecution took place under Dioclesian? In what year? How long did it last? What was its extent?

§ Was this the last general persecution? How did it compare with others? What was the estimate of Monsieur Godeau as to the sacrifice of Christians in one month? What number in Egypt?

**DISTINGUISHED CHARACTERS.** Who was Clemens Romanus? Who was Ignatius? Polycarp? Justin Martyr? Irenæus? Clemens Alexandrinus? Tertullian? Origen? Cyprian? Novatian?

## PERIOD IV.—p. 47.

For what is period first distinguished? When did it begin? When end? Length? *Note.* Ask these questions about period II. III IV.

What is the extent of the period of Paganism?

1. In what year did Constantius Chlorus die? By whom was he succeeded? What is said of Christianity during his reign? What of Paganism?

§ What measure did Constantius adopt, when declining, to see his son Constantine? What did Constantine do, when prohibited visiting his father? Whom did Constantianus name as his successor?

§ What did the eastern department of the empire, at this time, include? What the western? Who governed the former? Who the latter? Who had the charge of Africa and Italy? Who of Egypt and Palestine?

3. What was the state of the church in the department of Constantine? What is said of that of Galerius? What, of the state of Africa and Italy?

4. What befel Galerius in the year 310? What did he do, by way of atonement, for his persecution of the Christians?

§ What is said of the disease inflicted upon Galerius? What did he promise? What did he permit Christians to do? When was this important edict issued? What became of Galerius?

5. What effect had the edict of Galerius, in favour of the Christians? What countries suffered most? Under whom? What did Maximin do?

6. To whom did Galerius bequeath the

diadem? Who expected it? What was the consequence of this disappointment? Which obtained the victory?

7. What effect had this quarrel between Maximin and Licinius upon the Church?

§ Particulars of the death of Maximin?

8. Who succeeded Maximin? What was the character of his government? To whom did the people apply for relief? What did Constantine do? What success attended his arms? What befel Maxentius? In what year was this?

§ What story has Eusebius transmitted about a vision, which Constantine is said to have had? Was this vision probably a reality? For an answer to this question, see the note.

9. On the defeat of Maxentius, between whom was the Roman empire divided? What measures did they adopt in favour of Christians?

10. Which of these emperors not long after began to persecute Christians? Why? What did Constantine do upon this? In what year was Licinius defeated?

§ What is supposed to have been the real character of Licinius? What is said of his love of learning?

11. Upon the death of Licinius, 323, who became sole master of the Roman empire? What effect had this upon Christianity?

§ What is said of Constantine's sincerity? What measures did he adopt to build up Christianity?

12. What might now have been expected in the churches? Were these graces found? On the contrary, what were some of the evils which ensued? Foundation of what power was now laid?

§ What is said of the lives and conversation of the primitive Christians? Why were they so pure and heavenly? What change took place? Why? After what did Constantine model the government of the Church? What title did he assume? What did he and his successors do? What measures did Constantine adopt in respect to the Pagans? Was this justifiable? What would the principle, upon which he acted, justify?

13. What commenced about this time? What was the origin of this? Who was Donatus? What is said of him? How long did this schism last?

§ What opinion did the Donatists maintain? What did they avoid? Why? What course did they take with those who joined their party?

14. What did Constantine do to settle the controversy? When he found himself unable to accomplish this, what measures did he adopt? What is said of the

Donatists, under the successors of Constantine?

§ What was the immediate cause of this separation, according to Mo-him? What two presbyters were displeased with the appointment of Cæcilian? Why? Why were the Numidian bishops displeased? By what means was the difficulty increased? What council was called? What is said of Donatus? What was the result of this council? What was the effect of it? Where did the controversy spread? To whom did the Donatists appeal? What was the result of this appeal? What measures did Constantine finally take, in respect to the Donatists? After the death of Constantine, what took place? When did the sect dwindle away? From what cause?

15. What controversy arose about the same time of the controversy of the Donatists? Who was the author of it? What sentiments did Arius maintain?

§ What are said to have been the sentiments of Christians generally for the first three centuries, touching the Saviour's divinity? What was the origin of the Arian controversy?

16. What is said of the spread of the sentiments of Arius?

17. What measures did Alexander at first adopt to convince Arius? These being ineffectual, what did he do?

§ On his excommunication, whither did Arius retire? What did he do in Palestine?

18. What measures did Constantine adopt to terminate this controversy? Where did the assembly meet? Of whom composed? How long did it hold its session? What did it do in respect to Arius? What creed did it adopt?

§ Where did this council assemble? What ceremony took place? What was the address of Eusebius to the emperor? What was the reply of the emperor? What unpromising scene now occurred?

19. Who were the principal persons of this council on the side of Arius? Who opposed him?

20. What effect had the decisions of this council to silence the Arians?

21. What circumstances occurred, 330, in favour of the Arians? What was recommended to Athanasius? On his refusal, what became of him?

§ How did Constantine regard the decision of the council of Nice? Why did he alter his opinion? What edict did he issue?

22. What, on account of his doubts, did Constantine require of Arius? In what manner did Arius reply.

§ How has the subscription of Arius to the Nicene creed been regarded?

23. What effect had the apparent sincerity of Arius upon Constantine? What order did the latter issue upon this? What prevented the execution of this order?

§ What did Alexander do on receiving the orders of Constantine? For what did he pray? What effect had the singular and sudden death of Arius on his party? To what did they ascribe it?

24. When did Constantine die? What religious rite did he receive in his last sickness?

§ Character of Constantine? What were his views of Christianity? In what respect did he fail?

25. What was the state of religion, at the death of Constantine? By what was the Church distracted?

§ What is said of the establishment of Christianity by Constantine? What resulted from the union of Church and State? What did the distinction of rank and eminence among the clergy introduce? What bishops at this time were pre-eminent? Why? What other places were added to these? What title had these bishops? What title did they receive afterwards? What did the bishop of Rome, at length, become? Into what orders did they become, at length, separated?

26. On the death of Constantine, how was the empire divided? Which of the sons soon became sole monarch? In what year?

27. When did Anthony the hermit die? Of what was he the father?

§ What is said of a fondness for seclusion, in the preceding century? Who was Anthony? How came he to devote himself to a life of seclusion? Whither did he retire? What was the effect of his example? How long did Anthony live? Where did the monks greatly multiply? What is said of Hilariion? What of Martin of Tours? What of female seclusion? What regulations were observed in the nunneries? Relate the particulars of St. Simeon, the Syrian. How did some of the fathers of the Church regard this fondness for seclusion? What was the consequence of these practices? What would the real history of these monastic establishments disclose? What good purpose did they subserve? What change took place in the sixth century, in respect to the monastic establishments? Who was the author of this reform? What is said of the standing of the monks, in the eighth and ninth centuries? What new order arose in the tenth? What is said of their character? What orders flourished in the 11th and 12th centuries?

ries? What order arose in the 13th? What four orders arose from the Mendicants in the 13th? Which two were most respected? What is said of them? What was the real character of these institutions?

28. When did Constantius come to the throne? When did he die? What party did he favour? What did the orthodox party suffer? What is said of Athanasius?

§ What was the real state of the Church at this time? What was the standard of orthodoxy? What was the conduct of ministers? When did Constantius recall Athanasius? What effect had this upon the Arians? What became of Athanasius? Can either party be justified? What is said of the spirit and conduct of Athanasius? Into what sects were the Arians divided?

29. Who succeeded Constantius? What is Julian commonly called? Why? What was the state of Christianity during his reign?

§ What measures did he adopt immediately on his accession? By what term did he always distinguish the Saviour? What was his dying exclamation? Give an account of the attempt in his reign to rebuild the temple of Jerusalem.

30. What is said of the influence and power of the bishop at this time?

§ In what respects did he surpass his brethren? What did the splendour of the bishop of Rome lead Pretextatus to say?

31. How long did Julian reign? By whom was he succeeded? In what year? What was the state of Christianity during Jovian's reign?

§ What is the remark of Gibbon of Christianity under Jovian?

32. When and how did Jovian die? Who succeeded him? What side did they take in religion? Whom did Valentinian favour? Whom did Valens? When did Valens become sole monarch?

§ What character does Gibbon give of these emperors? What is said of them in respect to religion? What of Valens more particularly? What story illustrates his hostility?

33. When did Athanasius die?

§ Athanasius had been compelled to secrete himself in the reign of Constantius; when did he return? What is recorded of him afterwards?

34. When and how did Valens lose his life? Who succeeded? Whom did Gratian associate in the government with him? What cause did they espouse?

§ What measures did Theodosius adopt in respect to the Arians? Were they just?

35. What was the object of a council convened by Theodosius in 383 ?

§ What did this council decree ? What severer edict followed in 390 ? What effect had it according to Gibbon ?

36. When did Pelagianism begin to be propagated ? Who was its author ? What was the grand feature of this system ?

§ What else did Pelagius maintain ? Where did he first attempt to spread his sentiments ? Where next ? What was his character ? By whom was he assisted ? What was the success of Pelagius ? Who was his opponent ? What effect had the controversy upon the Churches ? When was Osiander condemned ? What followed in 430 ? What alteration did Pelagianism undergo ? When ? By whom ? What was it called ? Who exposed its inconsistencies ?

37. In what year did Theodosius die ? By whom was he succeeded ? Where did the former reside ? Where the latter ?

§ What was the state of the Church, during this reign ? What measures did Honorius adopt ? Notwithstanding these, what is said of superstition and monasticism ?

38. What changes had before this begun in the Roman empire ? By whom effected ? To what did these tribes reduce the Roman empire ?

§ Who were these tribes ? At what time did they attack the Roman empire ? What had been its state for some time previous ? What was the character of Honorius and Arcadius ? What is said of the Roman character ? What is said to have expired with Theodosius ? What then is not strange ? What is less singular ?

39. When did Alaric besiege the city of Rome ? What did he do, on taking possession of it ? What ensued ? In what time was the plunder of the city accomplished ?

§ What is said of the city at this time ? What was the number of its inhabitants ? Houses ? What number of these were palaces ? Had not Alaric besieged it before ? At what price did the Romans purchase his retreat ? What did he do the following year ? How was he prevented from taking it ? In 410, how did he manage to get possession of it ? How long had it not been violated by the presence of a foreign foe ?

40. How long did these tribes continue their ravages in the empire ? What does the year 476 mark ? Where did the several tribes settle ?

§ What changes resulted from these conquests ?

41. To what religious institutions did these barbarous nations conform themselves ? What system did they generally adopt ? How did this affect the Nicene creed ?

§ What was the character of religion at this time ? To what would you ascribe the preference of Christianity, on the part of the barbarous nations ? What effect had Christianity upon them ?

42. Which tribe settled in Gaul ? Who was king ? When was he converted to Christianity ? Who were baptized with him ?

§ Who had labored to convert Clovis previously ? With what success ? By what means was he converted ? Is his conversion supposed to have been real ? What effect had his conversion ? To what title did his conversion give rise ?

43. When was Christianity introduced into Ireland ? By whom ?

§ Who, before this, had attempted the introduction of Christianity into that country ? Who was Patrick ? What was his age when he died ?

44. When was Christianity introduced into England ? Under whose auspices ? Whom did Gregory the Great send thither ?

§ What was the state of Christianity, when Austin entered the country ? What deities did the inhabitants worship ? How came Gregory to be interested in the propagation of Christianity in England ? What success attended the mission of Austin ?

45. When did the Roman pontiff assume the title of Universal Bishop ? Who conferred it ?

§ Who had assumed this title before ? Who, after John ? How did this affect Gregory ? How did Boniface obtain the title ? What standing did Phocas declare the Church of Rome now to have ?

**DISTINGUISHED CHARACTERS.** Who was Donatus ? Lactantius ? Eusebius Pamphilus ? Arius ? Athanasius ? Anthony ? Basil ? Hilary ? Ambrose ? Jerome ? Augustine ? John Chrysostom ? Pelagius ?

## PERIOD V.—p. 71.

For what is Period I. distinguished ? When did it commence ? When end ? Length ? Ask similar questions on Periods II. III. IV. V.

1. Date of the supremacy of the Roman Pontiffs ? On what account is this an important era ?

§ How long had this power been gradually rising ? When were the bishops

of Rome, Antioch, &c. placed at the head of their brethren? What took place at a later period? Of whom did the Roman pontiff receive the title of universal bishop? Was the rise of such a power predicted long before? By what writers? Under what figures?

2. What three circumstances contributed to the increase and establishment of the papal power?

§ What was the effect of the incursions of the northern barbarians? Who were the only men of learning? What were the only books? Where were they concealed? Evidence of the ignorance of the clergy? What is said of the simplicity of more primitive times? What had taken its place? How was the Virgin Mary esteemed? To what use did the pope turn this superstition? What accelerated the triumphs of the papal throne more than all other means? What was urged as insuring a passport to heavenly felicity?

3. What was the first means employed by the papal power to extend its influence?

§ What opinions did the popes palm upon the people? What decrees? What circumstances enabled them to do this with facility?

4. What was the second means employed?

§ In what light were the heathen taught to regard the popes? In what manner was the reception of Christianity sometimes enforced? Instances?

5. What was a third means employed?

§ When did image worship take its rise? Was it rapid in its spread? What was its tendency?

6. What was a fourth means employed?

§ When did monkery take its rise? What is said of the fidelity of the monks to the papal cause?

7. What was a fifth means employed?

§ In what way did the passion for relics display itself? Mention some of these relics. What order did the Roman pontiffs issue, in respect to saints? What influence did this impart to the pontiffs?

8. What was a sixth means?

§ What power did the pontiffs claim in respect to sins? What was the consequence of setting up this claim?

9. What was a seventh means employed? What is to be understood by purgatory?

§ What were the people taught on this subject? What effect had it upon them, and the Roman hierarchy?

10. What was an eighth means employed?

§ When did the Inquisition take its rise?

What was its original object? Where did Innocent III. send Inquisitors? In what year? For what purpose? What followed?

12. What was the effect of this system of means thus adopted by the Roman Court, on pure religion?

13. Who was the author of the Mahometan Imposture? Who was Mahomet? When, and where was he born?

§ From whom was he descended? To whom was the care of him entrusted? Into whose service did he enter? To what was he raised by his marriage with this lady? For what was Mahomet distinguished? What is said of his intellectual endowments?

14. To what was he early addicted? Where did he indulge his religious contemplations?

§ What was the grand doctrine of Mahomet? What is said of his revelations? In what book are they embodied? Of how many parts does the religion of the Mahometans consist? What are some of their doctrines? What notions have they of God and angels? What of the resurrection? Of the punishment of the wicked? What of heaven? What duties did Mahomet enjoin?

15. In what year did Mahomet begin to publish his religion? With what success?

§ Who were his first converts? Who were his only converts for 14 years?

16. When did Mahomet leave Mecca? Whither did he flee? What was this flight called? What was his success at Medina?

17. When did Mahomet begin to act as a civil ruler? When did he die? What was the success of his arms before his death?

§ How many battles did he fight in person? How did he dispose of the spoil taken in war? What effect had this upon his followers? What popular doctrine did he teach in order to gain followers and influence? What city did he invade? By whom inhabited? With whom did he quarrel after taking it? What befel him and his companion? How long did he linger? When did he die? Where was he buried?

18. What effect had the death of Mahomet upon his followers? What conquests did they subsequently achieve? In what year did they take Jerusalem?

§ Who were the Saracens? What kingdom did they put an end to? In what year? Whither did they go from Spain? What was their design? By whom were they defeated? In what countries were their arms afterwards triumphant? When did the Ottomans

arise? What were they called? What country did they come from? By whom converted? Whom did they conquer? What emperor conceived the plan of subjugating Europe? Who subdued him? What faith did Tamerlane profess? What was his conduct towards Christians? What became of the Turks, after their defeat by Tamerlane? Who conquered Constantinople? Of what government has it since been the capital? In what countries does Mahometanism prevail? What is the number of Mahometans supposed to be? How are they divided? What new sect has lately sprung up?

19. What is said of the Church in the 7th century? What was its state in the East? West? What of England and France?

§ What does Milner observe? What British monarch was baptized? What was the aspect of things towards the close of the century? From what country were Missionaries sent? In what countries did they labour? What missionary distinguished himself?

20. What is said of the authority of the Roman pontiffs during this century?

21. When did the great controversy arise about image worship? What is Milner's opinion about the pope being called anti-christ?

§ When was image worship first introduced? When did this kind of worship greatly increase? What events did it bring about?

22. By whom was the worship of images opposed? In what year? Who opposed the emperor?

23. What did Leo do in 730, in respect to images?

§ What happened to the officer charged with the emperor's commission to pull down the images? What effect had this news at Rome?

24. Who succeeded Gregory II.? When? What did a council do, which was assembled soon after his accession?

25. Who succeeded Leo and Gregory III.? What is said of them?

26. Who, now was on the throne of France? Who was his prime minister? What question did Pepin refer to the pope? What was the answer?

27. What reward did the Roman pontiff receive for this? In what year?

28. What council was held in 787? Under whose auspices? What decrees did it pass in favour of image worship?

§ Of how many bishops did this council consist? By whom was this sanctioned? What followed?

29. How did many view the prevailing

corruptions of the Church, and the arrogant claims of the court of Rome?

30. Who was one of the most conspicuous opposers of the Church of Rome? When did he begin to preach? Where did he preach? What is said of these Churches?

§ Where was Claude born? To whom was he chaplain? What appointment did he receive from Lewis? How does this appear to have been providential? What measures did Claude adopt to remove abuses? How came he to escape the vengeance of Rome?

31. How is the tenth century characterized?

§ What is the testimony of Mosheim as to the Roman pontiffs, who lived in this century? What was the state of things in the Greek Church? What proof can you mention?

32. How did the eleventh century differ from the tenth?

§ In what did the chief difference consist? What was the state of the eastern Churches? In what country was the only piety which existed to be found? What took place in France, in 1017? When did Berengarius flourish? What Romish doctrine did he attack? What is to be understood by the doctrine of transubstantiation? When was it first openly advocated? By whom? Was it readily received? What was the success of Berengarius in his opposition to this doctrine? When was the belief of it declared essential to salvation? By what pope?

33. For what is the eleventh century distinguished? What attempt was made at reconciling the differences between these two divisions of the Church? What was the issue?

§ How early did jealousies begin to exist between these Churches? What controversy was carried on between them about the middle of the ninth century? How did it terminate?

**DISTINGUISHED CHARACTERS.** Who was Mahomet? Willebord? Bede? Alcuin? Paschasius Radbert? Claude of Turin? Godeschalvus? Alfred the Great? Berengarius? Anselm?

## PERIOD VI.—p. 86.

For what is period I. distinguished? When did it begin? When end? Length? Ask similar questions on period II. III. IV. V. and VI.

1. Meaning of the word Crusades? What did these wars arise from? Why is it proper to give some account of the Crusades in Ecclesiastical History?

2. In what year was Jerusalem conquered by the Saracens? What privilege did they grant to Christians?

§ When did the passion for pilgrimage greatly increase? What reason may be assigned for this?

3. When did the Turks take possession of Jerusalem? What was the consequence to pilgrims?

4. Who was Peter the hermit? What project did he conceive? When?

§ With this object in view, what steps did Peter take? What was the effect of this harangue upon the people?

5. Who was the pope at this time? How did he regard the proposal of Peter? What was the success of the first enterprise?

§ What measures did Urban take to rouse the public mind? With what effect? Who led the first body of men belonging to this expedition? What was their number? What their character? What their fate? Who led the more disciplined troops? What was their number? What places did they take? Whom did they vanquish? What was their number on reaching Jerusalem? By what means had they become so much diminished? How long did the siege of Jerusalem last? Who was made king? How long did he continue so?

6. When did the second Crusade begin? Of whom was it composed? Who headed it? What was the result of this crusade?

7. What was the state of the Oriental Christians at this time? By whom was their distress increased? Who was Saladin? What did he do?

8. What was the effect of Saladin's conquest in Europe? Who was now pope? What sovereigns enlisted in the third crusade? What was the issue of this crusade?

9. Did any other crusades follow? Did they succeed?

§ To what circumstances were the crusades owing? How long was Europe distracted by these enterprises? How many Europeans probably lost their lives in them? What became of those who survived and continued in the east?

10. What were the immediate effects of the crusades, upon the religious state of the world? What, upon the power of the Roman pontiffs?

§ Who derived the most benefit from these enterprises? How were the Popes, Churches and monasteries enriched by them? What beneficial results flowed from them?

11. When did Claude labour at Turin, in Italy?

12. What is said of the history of this people, from the time of Claude, 817, to the time of Peter Waldo? Why is their history involved in obscurity? Did they exist as a class distinct from the Roman Catholic Church?

13. What was the general name given to these people? Whence was this name derived? Why were they so called?

§ From what is the name Piedmont derived? Where is it situated? How bounded? To whom has it more recently been subject? What is the capital? Which are some of the vallies which Piedmont contains? What do the vallies seem to have been designed for? What other names were given to the Waldenses? Did they possess a common character? Was the existence of such a people predicted in ancient times? By whom? Under what name?

14. What is said of their numbers, from Claude, to the time of Peter Waldo? When did Waldo flourish? Who was he? How awakened? What is said of his labours? What of his success?

§ Give the particulars of Waldo's being awakened. What did Waldo do in relation to the Scriptures? What, in relation to the errors of the Church of Rome?

15. How did the Roman Catholics regard Waldo's success? What did they do? When were Waldo and his friends compelled to flee from Lyons?

16. Where did they go? What did they do?

§ Where did Waldo go? From Dauphny whither did he flee? Where did he settle and die? In what year did his death occur?

17. Where did many of the disciples of Waldo retire? What did those, in the vallies of Piedmont, take with them?

§ In what countries did the followers of Waldo greatly multiply? What was their number in Bohemia in 1315?

18. How were the pope and his adherents affected by the increase of the Waldenses? What did pope Lucius do, in 1181?

19. What edict did Ildefonso publish against them? In what year?

20. What effect had these? What institution was established for the purpose of subduing them? When? and by whom?

§ To whom does the Inquisition owe its origin? When was Dominic born? What was his character? To what did the first inquisitors confine their attention? What is said of it in the course of a few years?

21. What set of people existed in great numbers at this time, in Alby, in France?

Who were they ? When was the Inquisition introduced here ? How long was it at work ? What, besides this, was sent there ? How many perished ?

§ Who governed this people, at this time ? Why did he refuse to expel the Albigenses ? What did the pope do upon this refusal ? With what was the count threatened ? What did he offer ? Was his submission accepted ? What was done with him ? What was the conduct of the army ? To what numbers was the army increased ? What city was taken ? How many lives destroyed ? What city was next besieged ? What contest succeeded ? Which party was victorious ? Between what persons did an interview take place ? What was the result of it ? What plot was laid ? What effect had the seizure of the earl of Beziers, upon the inhabitants of Carcassonne ? How did they effect their escape ? Whither did they flee ? What followed the next day ?

22. What was the state of the inhabitants in the valleys of Piedmont, at this time ? How long did they enjoy peace ? What exception was there to this ?

§ By what means were these people protected from persecution ? For what number of years ?

23. Whither did many of the Albigenses, during the persecution in France, flee ? What is said of them in Arragon and Catalonia ?

24. When was the Inquisition introduced into these provinces ? How long was it continued there ?

25. In what other countries were the Waldenses persecuted ?

26. When was the year of Jubilee first observed ? By whose order ? What did he promise ?

§ How was the invitation received by the people ? What benefit did the pontiff receive ? When was the experiment repeated ?

27. When did the Papal power reach its height ? Who was pope at this time ? By what means did that power, from this time, gradually decline ? What was the character of Boniface VIII. ? What arrogant claims did he set up ?

28. What was the first thing which seemed to set a limit to the usurpation of the pope of Rome ?

§ How did Boniface treat Philip ?

29. What measures did Philip adopt ? How was Boniface treated ? What befel him in consequence of this treatment ?

30. When was the papal residence removed ? By whom ? To what place ? How long did it continue at Avignon ? What was the effect of this change upon the Roman See ?

31. What is meant by the great western schism ? When did it occur ? To what year did the Church have two or three popes at a time ? Consequence of these differences ?

§ Who was the pontiff elected at Rome during this time ? Who at Avignon ? Which of these was the lawful pope ? What is said of the distress occasioned by this difference ? What was the effect upon religion ? What is said of the clergy ? Effect upon the papal power ? How did even the common people regard the pope ?

32. When did John Wickliffe die ? What is said of his writings, preaching, &c. against popery ? What did he prepare the way for ?

§ Where was Wickliffe born ? When ? For what was he distinguished ? What roused his indignation ? What did he commence doing ? How was he treated by the Archbishop of Canterbury ? What strong measures did Wickliffe adopt ? How was he retorted upon ? When, where, and how, did he die ?

33. What is said of his followers after his death ? What were they called ?

§ What was the origin of the term Lollard ? What is the opinion of the translator of Mosheim ?

34. How were the followers of Wickliffe treated ? What distinguished man suffered death ? Why was Cobham particularly obnoxious to the Catholic party ? What effort did the king make to induce him to renounce his errors ? What was Cobham's reply ? What is said of his escape after his condemnation ? When was he taken ? How was he murdered ?

35. By what means did the writings of Wickliffe reach Bohemia ? What distinguished man was converted by them ? What was his success in converting others ?

36. How was the archbishop of Prague affected by the conduct of Huss ? To whom did the archbishop appeal ? What did the pope do ? How did Huss treat the summons ?

§ What farther steps did the archbishop take ? What were the effects of these measures ?

37. When was the council of Constance held ? What was its object ? Was this object accomplished ? Who were condemned by this council ? How and when did they suffer ?

§ Of whom did this council consist ? How many, at this time, laid claim to the papal chair ? What measures did the court adopt in relation to these popes ? How came Huss to appear before the council ? Who gave him a pledge of safety ? What is said of his birth, education, and

PERIOD VII.—p. 107.

els and talents? Why was Jerome also cited to appear? Why did he not voluntarily appear? What measures were adopted to compel him? What was the fate of these worthy men? How did the former meet his fate? How the latter?

38. What was the effect of these murders in Bohemia?

39. Who was the intrepid leader of the Bohemians? How many did he assemble? When? What were his followers called? Where did he die? What success had he?

§ What is said of the Churches and religious houses in Bohemia at this time? What did Ziska, in reference to these? What success had he against the emperor? On his death bed, what order did he give?

40. How were his followers divided after his death? Did they agree? What did the papal party yield to them in 1443?

41. Who were the United Brethren? When were they united into a society? Where?

§ What was their number? Who joined them? What sufferings were they called to experience? Under what prince, did they enjoy more peace? What number of congregations had they in Bohemia in 1500? What was their fortune, from this time to the Reformation? For what purpose did they write to Luther? What was his reply?

42. When was the art of printing discovered? What was its effect?

43. To what year were the Waldenses in the vallies of Piedmont exempt from persecution?

§ What exception was there to this? What valley was visited by persecution? By whom? At what season of the year? Give some of the particulars.

44. In what year were the Waldenses, in the south of France, and in the vallies of Piedmont, visited by persecution? How long did it continue? Who was the author of it?

§ What valley in the south was the seat of this inhuman persecution? What did the inhabitants do when apprised of their approach? How many children were suffocated with their mothers? What did others to avoid suffocation? What valley was next visited? What is said of the persecution of the vallies of Piedmont?

**DISTINGUISHED CHARACTERS.** Who was Peter the hermit? Peter Waldo? Thomas Becket? Dominic? Roger Bacon? Thomas Aquinas? Boniface VIII? John Wickliffe? Lord Cobham? John Huss? Jerome of Prague? John Ziska?

For what is Period I. distinguished? When did it commence? When end? Length? Ask similar questions on Period I. II. III. IV. V. VI. and VII..

1. When did the reformation commence? Through whose instrumentality? § In what country did it begin? Where did it spread? What effect had it upon Europe?

2. What was the religious state of the world at this time?

3. Were there any circumstances at this time favourable to a reformation? What was the first?

§ When was the power of the Roman pontiff at its height? What circumstances before mentioned combined to lessen his influence?

4. What was a second favourable circumstance?

§ What is said of the lives and conduct of the clergy? What of the monkish orders?

5. What was a third favourable circumstance?

§ When was the art of printing discovered? What was the consequence? What pontiff was distinguished as a patron of learning? What literary men removed to Italy, about 1453? On what account? How did they employ themselves? What effect had the revival of learning upon religion? Had science flourished, would Rome have gained such an ascendancy?

6. What was a fourth favourable circumstance?

§ How far did those among whom this conviction prevailed, extend their views? Why were their views so limited?

7. What was the immediate occasion of the reformation?

§ Upon what did the doctrine of indulgences proceed? What can you relate of the form of these indulgences? How did the prices of these indulgences vary? What was the price of remitting a false oath? For robbing?—for burning a house?—for murdering a layman?—a clergyman? What of the extent of their sale before and after the Reformation?

8. To whom was the sale of indulgences entrusted in Saxony? When did Tetzel appear there? Near what city? How did he proceed?

§ By whom was he employed? What did he say of the number of souls he had saved? Relate the story of Tetzel, and the nobleman.

9. Whose attention did Tetzel's conduct attract? What was Luther's employment?

10. To what investigation was Luther led, by this sale of indulgences? What was the result? When did he publish the errors of the Church of Rome? What was this the commencement of?

§ Where was Luther born? In what year? What is said of his father? Where was Luther educated? What circumstance diverted him from the study of the law? Where did Luther retire? To what was his conversion owing? What was his character as a teacher and preacher? What is said of his temper? What of his ardour?

11. How were the propositions of Luther received abroad? What course did Tetzel take?

12. What effect for a time, had this controversy upon Leo X.? What summons did he at length send to Luther? To whom did Luther appeal? What did the elector do?

13. What was the result of the interview between Luther and Cajetan? To whom did Luther appeal?

§ What is said of the fitness of Cajetan for such a business? How did the cardinal treat Luther? Why did Luther flee from Augsburg? In what manner?

14. How did Leo attempt to remedy his error, in appointing Cajetan to treat with Luther?

Who was Miltitz? What were his qualifications for his business? What did Leo do to gain the favour of Frederick? How was it received?

15. How was the conference between Luther and Miltitz conducted? How did it result?

§ What were Luther's views, on the subject of a reformation? What is said of the submissive letter which Luther wrote to the pope? What was the end of Tetzel?

16. By what means was the prospect of a reconciliation overcast? Who was the papal champion? Whom did he challenge to dispute with him? Who was Carolstadt?

§ Who was Eckius? Why did he present this challenge? What was the result of the dispute?

17. What did Eckius next do? How did he appear in controversy with Luther?

18. What distinguished man was present at this dispute? What effect had it upon him?

§ How old was Melancthon? What is said of his talents? In what respects did he differ from Luther?

19. What further support did the cause of the reformation receive, in 1519?

§ Who was Zuinglius, and for what dis-

tinguished? When did he take an open stand against the sale of indulgences? To what did his efforts, and those of others, lead?

20. What did Eckius do on his defeat, in his dispute with Luther? What bull did Leo issue?

21. What steps did Luther take, on receiving this rash sentence?

§ What was the language of these independent measures? How did the pope retort?

22. When did Maximilian I. die? Who succeeded him? Of what did Leo remind Charles?

23. What course did Charles adopt? Why a middle course? To what did he consent? What did he refuse? What measures did he take to bring Luther before a diet? In what year?

§ What is a diet? Of what did it take cognizance? On what account were the friends of Luther concerned? From whom did he receive assurances of protection? What took place on Luther's arrival at Worms? How was Luther received by the people?

24. Before the diet, how did Luther acquit himself? What efforts were made to subdue him? With what effect? What was the sentence passed upon him by the diet?

25. Luther being now in danger, by what means was he preserved?

§ How did Luther like the plan? How was it executed?

26. How was Luther employed in confinement?

§ How were the friends of Luther affected by his sudden disappearance? What were their suspicions? How was Luther treated?

27. Who now took the lead in the Reformation? How did he manage? Why did Luther leave his place of concealment?

28. What happy consequences resulted from Luther's re-appearance? The publication of what work greatly contributed to the Reformation?

§ What other publication soon followed? What was the effect?

29. When did Leo die? By whom was he succeeded? What was Adrian's character? What were his sentiments, in respect to the Reformation? What measures did he adopt against Luther?

What confessions did Adrian make, in respect to the state of the Catholic Church? What did he profess himself willing to do?

30. How long did Adrian live? By whom was he succeeded? What was Clement's character? What measures

did he take against Luther? Why did not the diet comply with his wishes?

§ What was the result of the transactions of the diet, at Nuremberg? What opinion did they express?

31. What countries about this time adopted the Reformed religion?

§ Who took the lead in propagating the principles of the Reformers in Sweden? By whom was he assisted? Who seconded his efforts? Who took the lead in Denmark? By whom was he invited into Denmark? What was the character of the king? Why did he wish a reformation? When did the news of the Reformation reach Hungary? By whom was it carried thither? When did it reach Prussia? By what means? How early were any favourably inclined to the Reformation in France? What distinguished person promoted that cause? What contributed to forward the work there?

32. Between whom did a dispute arise, about this time? What was the subject of controversy? What was the consequence?

§ What were Luther's opinions about transubstantiation? What did he adopt, in place of this? What do you understand by consubstantiation? What opinions did Zuinglius and Carolstadt adopt? How did Luther act in this dispute? To what did his obstinacy lead? What title did the followers of Zuinglius assume? At his death, what did they adopt?

33. What was the state of Germany about 1524? On what account? What occasioned the most disturbance? Who were the peasants? By whom were they led? To what did he pretend? How many lives were sacrificed in this war? What effect had it upon the Reformation?

§ Who were the leaders in the war? Under what influence did they claim to act? What was their conduct? How did Luther regard them? What measures did the German princes adopt? What was the result?

34. During these troubles, what friend of the Reformation died? By whom was he succeeded? What part did John act, in relation to the Reformation?

§ In what respects did Frederick and John differ? What measures did the latter adopt to establish the Lutheran Church?

35. When did the diet of Spire assemble? By whom was it convened?

36. Why were the fears of the reformers excited?

37. Who presided at this diet? What did he recommend? Why? What was the decision of the diet?

§ How did this decision affect the friends

of the Reformation? How their enemies?

38. What circumstance however, soon darkened the prospects of the Reformers? What followed the reconciliation between Charles and the pope? What decision did this diet adopt?

39. How was this decision received by the Reformers? What did several of the Reformed princes do? Who were these princes? By what name were they and their friends, after this, called?

How did the emperor treat the messenger, who delivered the protest? What upon this, did the Protestants resolve to do? By what circumstance were their proceedings suspended? On hearing of the intended diet, what did they agree upon?

40. What was this diet called? When was it held? What was its object?

41. What previously did the emperor require, at the hand of Luther? What is this summary of doctrine called?

§ By whom was Luther assisted? By whom was it completed? What is said of this confession?

42. What effect had this confession at first, upon the diet? What hopes did the Protestants thence indulge? What was the final decision of the emperor?

§ What remonstrance was, at the same time presented? By whom was it drawn up? What means were adopted to refute the Protestant doctrines set forth in the confession? Who replied?

43. What, on the breaking up of the diet, was deemed necessary by the Protestants? What, therefore, did they do? To whom did they resolve to apply for assistance?

44. What effect had these propositions on the emperor? What peace did he conclude with the Protestants? What induced him to do this? When was the peace concluded? What were its provisions?

45. What event distinguished the year 1533? What became of them?

§ What was their professed object? Were they cruelly treated? How did the reformers regard the proceedings of the Anabaptists? How did they suffer from the papists?

46. What joyful event occurred during these troubles? Through whose influence? Why did Henry abandon the papal cause? In what year?

§ What was the character of Henry? How had he shewed his opposition to the Reformation? What title did he receive as a reward, from the pope? Why did Henry wish a divorce from his wife? To what other person had he become attached? To whom did he apply for a divorce?

Why did the pope hesitate? What was his final decision? Whom did Henry next consult? At whose suggestion? What was the decision of the universities? How did Henry receive the decision of the pope? What was the result?

47. What was the progress of the Reformation in England, during the life of Henry? What were the principal alterations that took place?

§ What distinguished man greatly aided the cause of the Reformation in England? What was his first measure? To what did he next direct his attention? What is said of the monasteries? What was the result of Cranmer's visitation of them? How many were destroyed? What benefit did the king receive? What followed, in respect to the larger monasteries? How many were destroyed between 1537 and 1539? What did the pope do, when he heard of these proceedings? When did Henry die? In respect to what points was there a reform during his reign? What remained untouched?

48. When did John Calvin forsake the fellowship of Rome? When did he settle at Geneva? How did he advance the cause of the Reformation? Of what form of Church government was he the author? What are those who agree with him in sentiment called?

§ Where was Calvin born? When? Where was he at first settled? After forsaking the fellowship of Rome, where did he openly appear as an advocate of the Reformation? How were he and others treated by the king? Who protected them? Whither did Calvin retire? What did he here publish? To whom did he dedicate the work? What was the design of the work? Whither did he next remove? How came he to stop at Geneva? What befel him there? Why? Where did Calvin now go? When did he return? When did his death occur? What institution did he establish at Geneva? By whom was he assisted? What is said of Calvin as a reformer? What was Scaliger's opinion of him? What Churches adopted his confession of faith? What stain attaches itself to Calvin? What is said of his conduct in the affair of Servetus?

49. Did the peace of Nuremberg put the religious world at rest? How was it supposed this could be done? What did Charles V. do in order to convene a council? To what did the pope, at length, agree? Why was not a council convened?

50. Who succeeded Clement VII.? What measures did he take in reference to a council? At whose solicitation?

Did the Protestants of Germany agree to it?

51. What conference did Charles order? Why? When was it held? Who were engaged in the dispute? What was the result?

52. What council did Paul now design to assemble? Was this agreeable to the Protestants? How was Charles V. affected by the resistance of the Protestants?

53. In what year did Luther die? Where?

§ What was the state of things, at this time? What lesson was taught the friends of the reformation by his death? How did Luther appear in the close of life? What was his great defect? In what respects was he fitted for the work assigned him?

54. When did the council of Trent commence? What did it publish abroad?

Of whom was this council composed? What was its professed object? To what was it chiefly attentive? What decisions did it promulgate?

55. What course did the Protestant princes take, in reference to this council? How, in consequence, were they treated by the emperor? What great battle was fought? Which party was victorious? Who were taken prisoners?

56. How was the papal party affected by this defeat of the Protestants? What did Charles now require of the Protestants? What broke up the council of Trent for a time?

57. How did Charles attempt to settle difficulties himself? What was the interim? Which party was pleased with it?

§ Which cause did the Interim favour? What did it contain? What did it allow to Protestants? Under what conditions?

58. What measures did the reformers adopt, in 1548? What was Melancthon's opinion about the Interim? How was this opinion received? Between whom did it produce a schism?

§ What does Mosheim say of this schism? Why was it not taken advantage of by the pope and emperor?

59. When did Paul die? Who succeeded him? When was the council of Trent assembled? When did it finally close? How many sessions had it held?

60. What had become of the elector of Saxony and the landgrave of Hesse? Who had endeavoured to effect their release? What designs was Charles now forming against the liberty of Germany? What did Maurice do? What did he accomplish?

61. What treaty did the emperor con-

clude with the Protestants? What more did he promise?

What were some of the provisions of this treaty?

62. When did the emperor fulfil his promise? When did the diet meet? What treaty was here formed? What did it terminate? What did it secure to the Protestants?

§ When was this memorable act passed? What did it provide?

**DISTINGUISHED CHARACTERS.** Who was Leo X.? John Tetzel? Martin Luther? John Eckius? Andrew Carolstadt? Cardinal Cajetan? Charles Milnitz? Philip Melancthon? Ulric Zuiniglius? Desiderius Erasmus? Frederick the Wise? John, elector of Saxony? Charles V.? Martin Bucer? John Oecolampadius? Peter Martyr? John Calvin? Theodore Beza?

## PERIOD VIII.

For what is Period I. distinguished? When did it begin? When end? Length? Ask similar questions on Periods II. III. IV. V. VI. VII. VIII.

1. From what year may be dated the establishment of religion? Why?

2. What countries continued their adhesion to the Roman Pontiff? What countries became Protestant? What is said of Germany? Of Switzerland? Of France?

3. How have Christians been divided since the Reformation? Under what heads will they be considered?

4. How did the Roman church feel, in view of her losses by reason of the Reformation? What did she do to sustain and restore her power?

5. What was the first means adopted by her? Who formed the order of Jesuits? When?

§ On forming the plan of the order, to whom did Loyola submit it? Why did not Paul sanction it? What removed his scruples? What privileges were granted the order? Were the Jesuits faithful to their trust? Did they increase rapidly? By what means did they forward the designs of the court of Rome? What was the government of the order? Who was placed at the head of it? What power had he? Where did the Jesuits go? How did they differ from other orders? What professions did they follow? Why? What is said of them before the end of the 16th century? Were they known to one another? Were they suspected by others?

6. What was a second means employed?

§ Who were the chief actors in this at-

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tempt? Who most distinguished himself? What is Xavier called? In what country did he first labour? In what year? With what success? To what country did he next proceed? What was his success in Japan? What happened to him on his voyage to China? In what year was this? Who succeeded him in the work in China? What success had Ricci? In what other countries, in the east, were missionary labours performed? What is said of Abyssinia? Of South America? What other measures did the popes adopt to forward their designs? What was the first establishment of this kind called? By whom founded? In what year? What were some of its objects? What other establishments can you mention? Where were these established? In what year?

7. What was a third means employed? § Was a Reformation essential? Who were conscious of this? How was it attempted?

8. What was a fourth means employed? Was the persecution of the Protestants extended and cruel?

§ What engine of persecution was chiefly used in Italy? Why did the Waldenses generally escape during the Reformation? When did the persecution take place in Calabria? Where is this country? What is said of the persecutions in other parts of Italy? In what years did the inhabitants of the valleys of Piedmont suffer greatly? By what means? By whose orders were they invaded?

What is said of the sufferings of the people of the Netherlands? How did Charles V. treat them? How many suffered during his reign? Who succeeded Charles? What did he do? Whom did he send from Spain? How many suffered by means of the Duke of Alva? What is said of the persecutions in Spain? How long had the Inquisition been established in that country, before Philip took up his residence there? What directions did he give to the officers of that institution? What is an *auto de fe*? Did Philip require one to take place? How did he conduct himself on the occasion? What effect had Philip's severity, together with his laws? When was war commenced upon the Protestants in Germany? By whom? Who interposed for their relief? When? In what battle did Gustavus Adolphus fall? Was the contest continued? How long? What treaty ended it? When was this treaty made? What did it secure to the Lutherans? In what other country did the Roman Catholics endeavour to re-establish their dominion? What were the Protestants in that country

called? Whence was this term derived? What is said in Period VII. Sec. 31, of the introduction of Protestantism into France, and the opposition made to it by Francis I.? Who succeeded Francis I.? How did he treat them? What attempt did Charles IX. make to cut them off? What year was this? What plot was formed at this time by Charles? When was it designed to put it into execution? What was the day called? What was the conduct of Charles and his mother? How many were massacred in Paris? Did the massacre extend to other places? How many suffered? Did the Huguenots at first resist? Why not? Who, at length, rallied them? How many years did their sufferings continue? How many suffered during this time? Who ascended the throne in 1593? How did he shew his regard for the Protestants? What privileges did the Edict of Nantes give to them? What was the fate of Henry for his kindness? Did the Huguenots from this time flourish? Who, however, hated and opposed them? Who revoked the Edict of Nantes? In what year? What was the consequence of this revocation?

9. Were the means employed by the court of Rome to regain her power, sufficient to effect the object?

10. What causes have contributed to lessen her authority?

§ Did the Roman Catholics long hold their religious power in China, Japan, &c.? Why were they banished? Did the pontiffs enjoy peace at home? What countries did they lose? What is said of their losses in Naples, Sardinia, Portugal, and Spain? By what means was the power of the popes lessened in France? But what event more than all others tended to abridge the power of Rome? To what was this event owing? When did the French Revolution occur? What led to this Revolution? What effect had it upon the papal power? What is said of the clergy in France, at the beginning of the revolution? What was their number? What their revenue? What became of these clergy and their revenue and convents? What, on the establishment of government in France, was declared to be the fundamental law of the constitution? By whom was this confirmed? How did Napoleon regard the pope? What did he compel him to do in 1804? How did he treat him four years after this? What still further tended to abridge the power of the Roman hierarchy? To whom is the world indebted for the abolition of the Inquisition? What country has recently attempted to sustain it?

11. What are the present dominions of the pope? How many square miles do they contain? How many inhabitants? What is the number of his ecclesiastical subjects? Where are they found? What countries are entirely papal? What countries nearly so? How many Catholics has Switzerland? England? Where are others found?

12. In what year was the Greek Church established? What great event took place at this time?

13. To what time, from the above date, was the Greek church much depressed? What causes tended to this state of depression?

14. When was the empire of the Greeks overthrown? By whom? What has been the state of the Greek Church since?

15. When did the Russian Church separate from the Greek Church? Did they break communion with each other? What effect had this upon the latter? Where are her people now found?

Have any efforts been made to restore the Greek Church to the faith and fellowship of Rome? With what effect? What does the Greek Church still deny? Who is the head of this Church? By whom is he elected? By whom confirmed? What other patriarchs are there? What is their standing? What doctrines does the Greek Church hold? What do they deny? Do they use pictures in their worship? How many sacraments do they admit? What further can you say of their belief and worship?

16. What is known of the introduction of Christianity into Russia, and of its state before the year 1549? What patriarch was at this time created?

§ About what time was Christianity introduced into Russia? By whom? What was its success at this time?

17. What took place in respect to the condition of the Russian Church on the accession of Peter the Great? What measures did he adopt? What is its present state?

Whom did Peter tolerate? With what exception? Whom did he place at the head of the Church? What else did he do?

18. With what Church does the Russian Church agree in doctrine? What is said of her piety? Clergy? People?

§ What does the Russian Church retain? Number of its members? Number of its clergy? How are they paid? State of religion? What other denominations are found in Russia? Number of persons who profess Christianity in the east? By what names are they known?

Which is the most interesting branch ? What says Dr. Buchanan of them ?

19. Under what two divisions may Protestants be considered ?

20. Who are the Lutherans ? Where are they chiefly to be found ?

§ What is the probable number of Lutherans in the world ?

21. When do the Lutherans date the rise of their Church ? When was it established ?

§ What is the standard of faith of the Lutheran Church ? What are the principal doctrines of this confession ? How do they differ from the Calvinists on the subject of the bread and wine in the sacrament of the supper ? What kind of election do they maintain ? In their worship what forms do they retain from the Roman Catholics ? Who is the head of the Lutheran Church in the respective countries where it is the established religion ? What are Consistories ? What officers have they ? What form of government prevails in Denmark, Sweden, and Norway ? What power have the bishops ? What are they called in Denmark and Sweden ? In Germany ? In the United States ?

22. How long had the Lutherans been exempted from persecution ?

§ What was the effect of these controversies in Germany ? Who united about the middle of the 17th century to produce a reformation in religion ? Who was their leader ? What were they called ? What is said of their success ? What is said of the last half century ? What of some of the most distinguished theologians and professors ? Who was the founder of the liberal system ? How did he regard the Scriptures ? The account of the creation !—the writings of the apostles ? What is said of the followers of Semler ?

23. Are there many Lutherans however, who still maintain their integrity ? In what countries ? What efforts are they now making ?

Who are the Swedenborgians ? When and where was Swedenborg born ? For what was he early distinguished ? What Church did he form ? Where are branches of this Church to be found ? What is said of the theology of Swedenborg ? What did he pretend ? What does he deny ? What maintain ? What do his followers use in worship ? What is said of the dress of their ministers ?

24. To whom was the title "Reformed" originally applied ? How is the term employed in this work ?

25. Under this title, the history of what denominations will be given ?

26. Who are the Calvinists ?

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§ What are the doctrines which chiefly distinguish the Calvinists from other sects ? What are they sometimes called ? What was the form of Church government laid down by Calvin ? What is the word derived from ? What is meant by a Session ? Presbytery ? Synod ? General Assembly ? What is said of appeals ?

27. Whose sentiments did the Swiss Churches adopt ? After Zuinglius' death, what did they become ? Did they embrace all Calvin's views ? Where, at length, did Calvinism prevail ?

§ What was the difference between Zuinglius and Calvin, touching church government ? The bread and wine in the sacrament ? Admission to the ordinances ? Decrees ? Excommunication ?

28. In what catechism were the principles of Calvinism embodied ? Do all Calvinists agree in doctrine and discipline ? What is said of the Protestant churches of Holland, Poland, and Hungary ? Of England ? Of the Bohemians and Moravians ? Of France and Scotland ?

29. To what did the differences between the Lutherans and Calvinists lead ? In these controversies, which party triumphed ?

§ How do Lutherans and Calvinists differ as to the sacraments ?—as to decrees ?—as to Catholic rites and ceremonies ?

30. What is said of divisions among the Reformed Churches during the 16th century ? What trials did they experience ?

31. What schism arose at the opening of the 17th century ? Who was the author of it ? Who was Arminius ?

What was the notion of Arminius on the subject of predestination ? Of the atonement ? Of depravity ? Of grace ? Of perseverance ?

32. When did Arminius die ? Who had embraced his doctrines before this ? Who opposed them ?

33. What success had his scheme after his death ? Between whom did a controversy arise ? How was it conducted ? Who interposed ? What Synod was called ? When ? What was its object ?

34. Of whom did this Synod consist ? What did the Arminians claim ? What did the Calvinists reply ? What course did the Calvinists take ?

35. What were the consequences of the decision of the Synod of Dort, in respect to the Arminians ? Was the decision popular ? At a subsequent period, how were they treated ? Into what countries did the doctrines of Arminius extend ?

How were they treated in Holland ? Who was beheaded ? Through whose instrumentality ? What is said of Grotius,

and others? After the death of Maurice, what took place? How many churches and pastors did they number?

36. What is said of the prevalence of Arminianism in subsequent periods? Through whose influence did it spread in England?

37. What is said in Period VII. Sec. 46 and 47, about the Reformation in England by Henry VIII.? When did it commence? When did Henry die? Who succeeded him? How did he regard the Reformation?

38. What now took place in respect to the severe laws which had been enacted during Henry's reign against Protestants? What two exiles, among others, returned to England?

What is meant by the bloody statute? When was it passed? What was its design? What did it enact? What was the consequence of this statute?

39. Who, at this time, were the promoters of the Reformation? Who opposed it?

Was there contention between these parties? What did the friends of the Reformation purpose to do? What were the views of the opposite party? Which prevailed?

40. What was done soon after the king's coronation? What book was composed and sent to the Churches?

What is a Homily? Whose work was the Book of Homilies? Why was such a work necessary?

41. How many injunctions were ordered to be proclaimed and executed by the bishops? What did these injunctions relate to? What bishops would not comply? What was done with them?

42. What is a Liturgy? What is said of its revision and establishment?

When was the Liturgy of the Church of England first composed? In what year of king Edward was it established? When was it revised? What alterations did it undergo? What is said of it in the reign of Mary? What, in the reign of Elizabeth?

43. Did the Liturgy give satisfaction? What commotions were occasioned by it?

Which were the most formidable of these insurrections? What is said of the Devonshire insurrection? What of the Norfolk?

44. How many Articles of Religion were agreed upon? By whom were they to be subscribed? Of what were these articles the basis?

45. How were many of the Reformers desirous of completing the Reformation? How did others judge?

46. To what individual was the clerical

dress offensive? What was done with him because he would not wear it?

§ Who were on the side of Hooper? What were those called who followed Hooper in laying the dress aside? What did they do? Hence, what were they called? Who were some of them?

47. What other stain attaches to Cranmer? What woman suffered? Whence did these Anabaptists come to England?

How did the king regard the persecution of Joan? What did he say to Cranmer, on signing the warrant for her execution?

48. When did Edward die? What is said of the reformation during his reign?

On what principles was the Reformation conducted? What did the Reformers do, which they had condemned in the friends of the papacy?

49. To whom did Edward leave the crown? Who, however, obtained it? Who was Mary? When did she succeed? Was her accession agreeable to her subjects?

§ What was the character of Mary? What was she resolved upon?

50. What course did she take? Whom did she release from prison? What did she prohibit?

51. Did the reforming clergy, however, continue to preach? What was the consequence? Who were imprisoned? Did any escape?

52. On the assembling of parliament, what was done? What was now the state of the Reformation?

53. What did Mary do to strengthen herself and the papal cause? How did she treat Elizabeth and Lady Jane?

Why had Edward settled the crown on Lady Jane? What was her character? How did she suffer? Who were involved in her ruin?

54. Between whom was a dispute held in 1554? Why? What was the issue of it?

55. Who arrived in England the same year? For what purpose?

§ Was the Catholic religion now re-established? How were the conforming clergy treated? How the non-conforming?

56. What act soon after passed parliament? To whom was the work of burning committed? How many suffered in two years? Mention some of them?

§ Who suffered first? Give particulars of the burning of Rogers;—of Saunders;—of Hooper. Was the effect of this persecution what the papists expected? To whom did Gardiner now commit the work? What says Neal of Bonner? Give particulars of the burning of Ridley and Latimer? What language did Lai

mer use, as he was about to suffer? What is said of Gardiner? When did Cranmer suffer? Of what unworthy act was Cranmer guilty? Did he recant? How did he die?

57. What was the state of Ireland at this time? Who had forwarded the Reformation there? What did Mary resolve upon? To whom did she commit the execution of her wishes? How was the plan frustrated?

§ Relate the story?

58. When did the Puritans rise? Where? Who were they? Why had they fled from England? What parts of the service book of Edward did they abandon?

§ How was the term "Puritan," at first applied? Who opposed them, and disturbed their worship? Of what did Dr. Cox accuse Knox? What was the consequence? Did the Puritans however, increase? By what names were the two parties afterwards known?

59. When did Mary die? Who succeeded her? What is said of Protestantism during her reign?

At what age did Elizabeth begin to reign? How long did she reign? How did she administer the government? Was her accession hailed? What occurred on her way to London?

60. How did Elizabeth proceed in the work of reformation? What changes were effected?

§ How did Elizabeth regard the Catholics? How the Puritans? What is said of her love of pomp? What was the state of religion during her reign? What was the state of the reformation at its close?

61. What two acts passed the parliament of 1559, which had much influence on religion?

What power did the act of supremacy give to the Queen and her successors? What did it forbid? What did it repeal? What restore? What was the design of the act of uniformity? What power did it give the Queen? What were the consequences of this act?

62. To what court did the act of supremacy give rise? Of whom did it consist? What powers had it? What was the character of this court?

63. What, about this time, took place in respect to Edward's Liturgy? What regard was paid, in the revision, to the pope? What, to the Puritans?

§ Did the Liturgy reach its former standard? What more did it require as to clerical garments? How did the Puritans regard this?

64. Who refused the oath of suprema-

cy? Number of clergymen who refused it?

§ In the time of Mary, what cause had these persons advocated? Why did they now espouse the cause of the Reformation? What became of such papists as did not take the oath of supremacy? What befel Bonner?

65. What measures did the pope adopt to regain England? Upon his failure, what course did he pursue?

§ What other plans were laid against the queen? What force did Spain send against England? What became of the armada?

66. Who was placed at the head of the Court of High Commission? What course did he adopt?

§ What is said of the character of this Court, afterwards? Did the Puritans continue to increase? How many Presbyterians were there in the realm, before Elizabeth's death?

67. Who were the Brownists? In what year did they rise? Why did they separate from other churches? What did they plead for? Who, afterwards, improved the order?

§ When and where was the first church of the Brownists formed? How were they regarded? What is said of Brown, their leader?

68. In what year did Elizabeth de- cease? Who succeeded her? What part did James take?

§ How were the Puritans affected by his accession? Was this joy soon diminished? What conference did James appoint? What principles did he embrace? Who was archbishop of Canterbury in his reign? What was his conduct towards the Puritans? Whither did many Puritan families flee?

69. What do you understand by the gun-powder plot? Who were the authors of it? To what year does it belong? Who suffered severely on its discovery?

§ How was it discovered? What quantity of powder was concealed? Who was to have fired it?

70. When were the Scriptures, now in use, translated? By whose order? When first published? How many were engaged in the translation?

How many English translations had there been, previous to this one? Who induced king James to this measure? How were the translators divided? How were errors guarded against?

71. When did James die? By whom was he succeeded? What policy did he adopt in ecclesiastical matters?

Whom was Charles at first thought to

favour? Why? What proved the contrary?

72. Who induced Charles to favour the papists? When was he elected archbishop?

§ What were his religious sentiments?

73. How did Laud treat the non-conformists?

§ Relate the case of Dr. Leighton?

74. Whither did many of the Puritans flee?

§ How many emigrated in 12 years? In what respect was this injurious to England?

75. How, from this time, did the king and parliament stand affected towards each other? What became of Laud? What is said of episcopacy? What was the fate of the king?

§ By whom was the revolution brought about? How long did the Long Parliament hold its sessions? To what Church did the members of this parliament belong? What courts did they abolish? What war ensued?

76. What was the state of Ireland at this time? When did an insurrection break out in that country? How many Protestants were massacred?

§ When was the plot, which had been formed, first discovered? What was the character of the massacre? Who, at length, put an end to the rebellion? What were the causes which led to this tragical scene?

77. When did the Westminster assembly of divines dissolve their meeting? What had they done?

§ Who called this assembly? When did it convene? Of whom was it composed? Who withdrew? Why? When did the parliament establish the directory for public worship, prepared by the assembly? What became of the old liturgy? What else did the assembly publish? What Churches adopted it? What Catechism did the assembly prepare?

78. When did the death of Charles I. occur? What soon followed? Who was declared protector? What was the established religion? What denominations were tolerated?

§ What did the parliament abolish? How did the Presbyterians regard this? What did they insist on? How were the Episcopal clergy treated? What, however, was the state of religion? What was the state of religion in the army of Cromwell? Character of Cromwell?

79. When did Cromwell die? To whom did he leave the protectorate? What did the latter do? Upon this, who returned to the throne? When did he enter Lon-

don? What is this event called? What change took place as to religion?

§ What is said of Charles' manner? What of him as a prince? What of his court? State of religion? What did he promise? Did he fulfil these promises? What act was passed in 1662? What effect had this upon the clergy? What act was passed in 1664? What did it require? What effect had the persecuting statutes of Charles II. and James II. on nonconformists? What did Charles do in 1672? When was the test act passed? When was this repealed?

80. When did Charles die? By whom was he succeeded? What did he attempt? What did his subjects do? What is the event called? How were the interests of religion affected by this change? What is said of the Catholics? Of Episcopacy? Of toleration? Who were excepted in the act of toleration?

81. What is said of the accession of William? From what were the Catholics excluded? What became of the established religion? What is said of toleration?

§ What do historians say of the character of William? How did he exercise his sovereign power? What was his religion?

82. What is said of the state of the Church of England during the reign of William? From this time to the time of Ann? What was the state of religion before the close of her reign?

83. Who succeeded Ann? What has been the state of the Church of England since that time?

§ Who is the temporal head of the Church of England? Who appoints the bishops? What is the number of archbishops? Of bishops? Of clergy? Of livings? How many livings are in the hands of the king? What population is attached to the Church of England? What is her revenue? How many archbishops has Ireland? How many bishops? What is said of the income of the bishops? What of the subordinate clergy? What is a chapter? What is its province? Of whom is it composed? What are canons or prebendaries? What are rectors? Vicars? Curates? Deacons? What is a convocation? When is it held? Of how many houses does it consist? Who compose the upper house? Who the lower house? Of how many does the latter council consist? What does the English Church maintain in respect to the Scriptures? Where are her doctrines to be found? What does this Church claim for Episcopacy? How many orders of ministers do they hold?

How many orders of ministers during the time of Christ? How many do we read of afterwards? Which is the highest order? Why do they think this permanent? How early do they think bishops, in the sense which they use the term, existed in the church? On whose writings do they lay great stress? What does the high Church party think of ordination but by the hands of bishops? What are the sentiments of the low Church party?

84. What are meant by dissenters? What denomination do they include?

§ Who was the founder of the first Congregational Church in England? Whose sentiments did he embrace? Where? When did he found the first Church? How long was he the pastor? Who succeeded him? What befel the congregation, during Mr. Lathrop's time? Who succeeded Mr. Lathrop? When did the congregation first meet? By whom were they discovered? How were they treated? Before whom arraigned? What did they reply to the charges made against them? What was the result? Distinguished ministers who have appeared among the dissenters? Scholars and popular writers?

Which is the next denomination in order among the dissenters? What do they hold? Number of Churches in England and Wales? Distinguished men? What rank do the Presbyterians hold to the present time? Number of congregations in England and Wales?

85. When did Scotland first receive the doctrines of the Reformation? How early was Patrick Hamilton converted? By what means? Where did he spread the above doctrines?

86. What religion at this time prevailed in Scotland? What befel Hamilton, for preaching against the papacy? When did his death occur?

87. What was the consequence of Hamilton's cruel death? Between what years did the reformed suffer greatly?

§ What was the effect of the persecution in Scotland? What is the remark of Dr. McCrie?

88. Who of all others laboured with most success in Scotland? What is he hence sometimes styled?

§ When was Knox born? Where educated? Why did he flee from Scotland? Where did he reside for several years? About what year did he return? What did he here do? What was his character? When did his death occur? What did he live to see accomplished? What was said of him at his grave?

89. Whom did he visit while he resided in Germany? What views of Church

government did he adopt? Did the Scots embrace these views?

90. When may the reformation in Scotland be said to have been established? What Church began now to assume a regular form? What assembly was at this time first held? What kind of body was it?

What service book had, until this time, been used by the Scots? For what was this changed? What more perfect form succeeded?

91. When did Mary, queen of Scotland, return from France? Why had she resided there? What change did she find among her people? What effort was made by her in respect to popery? With what success?

92. On the accession of James I. to the crown of England, what change did he effect in Scotland? Had he been educated an Episcopalian?

93. Who succeeded James? When? Did he adopt a different policy from his father? What is said of a liturgy for the Scots? Did it resemble the English liturgy?

94. What took place on the introduction of this liturgy?

§ What occurred particularly at Edinburgh?

95. Did the dissatisfaction which prevailed cause Charles to relax? What was the consequence? What league did the Scots form with the Puritans in England? In what year? What was the issue of the contest?

96. What was the state of the Scotch Presbyterians during the protectorate of Cromwell? To whom, however, was he partial?

97. When was Episcopacy re-established? During the reign of Charles II. what is said of the presbyterians?

§ What did Charles agree to support on his restoration to the throne? What form of worship did he introduce? Upon whose advice? Who complied? Who refused? Who were forbidden to preach? What is said of the west of Scotland? During the reign of James II. what was the state of Scotland? Under what bigoted officer of James II. did the Presbyterians suffer? How did he manifest his cruelty? Relate the story of John Brown?

98. What is said of Episcopacy at the Revolution in 1688? What of presbyterianism?

When was Scotland politically united with England? What was then stipulated in respect to the religion of the former country? Did the Scotch peaceably enjoy their religious establishment? What did

William do? What measures did the Scotch parliament adopt?

99. What has been the state of the Church of Scotland, since the revolution?

100. How many dissenters from the Presbyterian establishment are found in Scotland? How many seceders, who are Presbyterian? What other denominations are found?

§ What is the government of the Church of Scotland? What is meant by the Kirk session? What tribunal is next higher? What next? What is the highest? Of whom does this court consist? Who appoints the president? For what are the Scots distinguished? What attention is paid to education? What is the character of their religion, compared with that of England? What year is distinguished for great alteration in the Scottish churches? What is their present state?

101. When does the modern history of the Moravians begin? What took place at this time?

§ When did Bohemia and Moravia first receive the gospel? With whom were they at first united? With whom afterwards? When did they renounce the papal authority? Through whose influence? What are they called? What is said of them Period VI. sec. 45? With whom did they correspond during the Reformation? What befel them in 1621? Whither did many flee? What is said of the colony of Fulneck?

102. What distinguished man was converted to their faith? What did he become to them?

When did Zinzendorf die? How was his death regarded? What is said of him by some?

103. What faith do the United Brethren profess? What is their Church government? What rank have their bishops?

What general tribunal have they? Of whom composed? How often does it meet? What does it superintend? How are all questions determined? What is meant by the elders' conference of unity? Into how many departments is it divided? What does the first manage? Second? Third? Fourth? What classes are amenable to this tribunal? What conference has each congregation? What is said of community of goods? Of landed estate? Of marriage?

104. What is said of their manners, dress, &c? Of education? Of their use of a liturgy? Of missionary operations?

§ What is their number at home? Abroad? What is their number of settlements in Germany? Where else have they settlements? Where a seminary? Where a theological institution?

105. Whence have Congregationalists their name?

106. From whom did the Congregationalists of N. E. descend? Why did they separate from the Church of England? When?

§ What are they supposed by some to be a branch of? What is said of the Brownists, in Sec. 67. In what respect did they differ?

107. Into how many Churches were they at first organized? What is known of one of them? Who was the pastor of the other? What was his character? Who was elder and teacher?

§ Who was pastor of the first named church? What became of it? Who was the first pastor of the second?

108. Did the Church of Mr. Robinson enjoy peace? Whither did they flee? When?

Did they escape with difficulty? What rendered escape difficult?

109. Where did they first settle in Holland? Whither did they remove? What was their condition here?

By whom were they joined? What doctrines did they hold? What was said of them by the Dutch magistrates?

110. Why did they wish to remove from Holland?

111. Whither did they resolve to go? What plan did they adopt?

§ Who were to follow? Did Mr. Robinson ever come to America? What prevented? What became of his family, and the remainder of his flock?

112. When did the emigrants leave England, after touching there? How many sailed? How long did their voyage last? What added to the calamities of their voyage? Where did they land? When?

113. How long was the Church of Plymouth destitute of a pastor? Who preached for them? Did the Church flourish? Who was their first pastor?

§ Why could not Elder Brewer administer the ordinances? Wherein did the offices of pastor and teacher differ? How did the elders assist the pastor? Were they ordained? What was the business of deacons? Did the Churches, which were afterwards formed in New England, for some time, resemble that at Plymouth? What change, at length, took place, in respect to pastor and teacher? What office was generally discontinued? What was the grand principle upon which the Congregational Churches were formed? Who chose the ministers? Who administered discipline? What councils were acknowledged? What power had they?

114. Did the colony at Plymouth soon

have accessions? Where did the new emigrants settle?

115. When was Connecticut settled? By whom?

§ Who settled Windsor? Wethersfield? Hartford? What distinguished divine came to Hartford? Did the settlers experience much distress in their removal?

116. Did emigration from this time increase? What number of Churches had been formed by 1650? How many ministers settled? How many members had these Churches numbered?

§ What was the character of the first emigrants? Of the ministers? Of the people? What is said of their religion?

117. When was the peace of the Churches first seriously disturbed? By whom? What measures did the magistrates adopt?

§ Did the fathers act consistently, in relation to Mr. Williams? What was Mr. Williams' offence? What did he teach? Was Mr. Williams censurable? Is it ever right to punish a man for his religious opinions? Where did Mr. Williams settle, after his banishment? What denomination did he join? What church did he gather? What colony took the lead in religious toleration in America?

118. Who caused still more serious disturbance in the colony of Massachusetts? What opinions did she hold? How did she propagate them?

119. What effect had this controversy upon the colony? When was a synod convened to examine the case? How many opinions did it condemn? Were those of Mrs. Hutchinson involved? What measure did the next court adopt?

§ What effect had the sentence of the court, on Mrs. Hutchinson? Whither did she go? Were the effects of this controversy long felt? What acts were passed afterwards against the Baptists and Quakers? What did the fathers condemn? What ought they rather to have condemned?

120. When was the Cambridge platform framed? By whom was it framed? Was it generally adopted by the Churches of Massachusetts? How long did the Churches in Connecticut receive it?

§ What did the platform recognize? Of whom does the visible Church consist? What powers have Churches? To whom are controversies to be referred?

121. When did a controversy arise in the Church at Hartford? What was it about?

122. Had any difficulty arisen on these points before? Why not? What rights were claimed for baptized persons?

123. How far did this controversy extend? To whom was it referred? What covenant was introduced, in consequence of the decision of this council?

§ What was the substance of this decision? Did many baptized persons now own their covenant? Did they come to the sacrament?

124. Did the above decision produce peace? What Churches generally adopted the half-way covenant? What Churches did not? When was the practice laid aside?

125. When did the delusion about witchcraft begin?

§ Where did it begin? Did it extend? What effect had it upon the country? What, at length, was it seen and felt to be?

126. When was the Saybrook platform framed? By whom? By whom was it adopted?

§ What councils did the platform establish? What council for the Churches? Of whom is the consociation composed? Is its decision final?

127. For what was the year 1737 distinguished? Was there any extravagance mingled with this religious excitement?

Did good effects result from this? Did some errors afterwards appear?

128. When did the French war begin and end? Whose influence during this war was injurious to religion?

129. What was the state of religion during the revolutionary war? What set of men were necessary to this?

130. Did a happier state of things ensue after the war? Who particularly shewed the weakness and folly of infidelity? What took place in the Churches and colleges?

131. What has been the state of the Congregational Churches during the last 20 years? What is said of the ministry? Of moral and religious societies?

132. From what countries were the first ministers and members of the Presbyterian Church of the United States? In what states did they chiefly settle? Why in those states?

§ On what account did the Presbyterians leave their native land? With whom did they agree in doctrine? Why did they not settle in New England? Why not in Virginia and New York?

133. To what were the founders of these Churches warmly attached? When did they begin to form congregations on the Presbyterian plan? What Presbytery was first constituted? In what year?

134. Who lived in the neighbourhood of these Presbyterians? What did these Congregationalists consent to do?

135. Why did they at length become dissatisfied? What did they plead for?

§ What was the true difference between the Presbyterians and Congregationalists?

136. What Presbyteries were formed in 1716? What Synod? Why was it not an harmonious body?

137. What act was passed in 1729? What did this act consist in? How was the act regarded?

138. What overture or measure was brought into Synod in 1734?

§ What is said of this overture?

139. What act passed the Synod in 1738? Why was such an act passed? What was the consequence of this act?

§ Who entered warmly into the dispute? What were the friends of Presbyterian order called? What were the others called? To what did their collisions lead?

140. When was a division made among the Presbyterians? What two Synods were opposed? When was this breach healed?

§ When did Whitefield arrive in America? What followed his preaching? Who opposed him? Who welcomed him? What says Dr. Miller about the controversy? When was a proposal for a union made? By what Synod? What time was occupied in negotiation? When were articles agreed upon?

141. When did the first General Assembly convene? Where?

§ What is said of the cause of Presbyterianism in the United States? Where do its advocates chiefly reside? What is said of the clergy?

142. When was Episcopacy introduced into America? What colonists belonged to the English establishment?

§ What did the Virginia settlers seek in their removal to America? Were they unmindful of religion? How did they guard against encroachments by persons of different religious views? What took place in process of time?

143. In what year was the first Episcopal Church formed in New England? Where?

144. What was the progress of Episcopacy at first in the northern and middle states? At the commencement of the revolutionary war, what was the number of Episcopal clergymen north and east of Maryland?

§ How were they generally supported? How in Maryland and Virginia, and the principal cities?

145. What measures to obtain an Episcopate had been taken before the war? With what success?

146. What was the state of the Episcopal Churches during the war?

147. In what year were bishops consecrated for America? Who were they? By whom consecrated?

§ What bishop had before this been consecrated for the eastern Churches? By whom? When was Bishop Seabury acknowledged, and a union consummated between the eastern and southern Churches?

148. Does that union continue? What took place in the convention of 1789, in respect to the liturgy and book of common prayer?

§ What is said of the Episcopalians in the United States? With whom do they agree in doctrine? What prayer book is adopted? What has not the Episcopal establishment in the United States which it has in England? How are Bishops elected? How supported? Who appoints and removes ministers? To whom do some Churches leave the appointment of a minister? How do others select them? Who admits to the ordinances? How is this church governed? How often does it sit? Into what branches is it divided? Who compose the highest branch or upper house? Who the lower? Where may motions originate? What is necessary to a law?

149. Who were the Baptists?

§ What do the Baptists maintain as to the mode or manner of baptizing? What meaning do they attach to the word Baptizo? How do they defend the practice? Who are the subjects of baptism? What construction do they give to our Saviour's commission to his apostles? What do they farther insist upon in respect to positive institutions? What do they hence infer?

150. To whom do the Baptists trace their origin? What origin do others assign them? Who is supposed to have reduced them to order? About what year?

§ What does Dr. Mosheim say of their antiquity? What is Bogue's opinion? When probably did they become a regular sect? Who was Menno? What course did he pursue to give consistency to the sect? What were they called?

151. Into what parties did the Mennonites divide? What were they called?

What did the strict contend for? What the lenient?

152. When did the Anabaptists appear in England? Why? How were they treated in England? What act in Elizabeth's reign was passed against them? Whither did they flee?

153. When did they revive in England?

§ What measures were adopted to spread the sect?

154. What name did they now assume? What did they claim?

155. How were they divided in 1611? Do these parties continue to this day? What are the sentiments of the general Baptists? Of the particular Baptists?

§ Which are the most numerous? In what respects have both parties relaxed?

156. When did the Baptists suffer much in England? From what other sect? How did they suffer in 1662?

157. What favour did they receive at the revolution in 1688?

158. When was the first Baptist Church formed in America? Where? By whom? Did the denomination increase rapidly? About what year did many Churches embrace the sentiments of the Baptists?

159. What are the sentiments of the Baptists generally in New England? What is said of them as a body? What is said of their zeal in evangelizing the heathen?

160. What other denomination of Baptists can you mention? How are these generally regarded by the Calvinistic Baptists?

161. Who was the founder of the Methodists? When was he born? What was the origin of the name? Who was associated with Wesley?

§ Did Wesley appear to know much about religion at this time? Whom besides Whitefield did he associate with him? In what estimation were they held in the university? How were they regarded by others?

162. Did they become more popular? When did Wesley sail for America? By whose request? How long did he stay? Did he accomplish much good?

163. What became of Whitefield? Whom did his fame reach? How old was he when he was ordained? From whom did he receive ordination? In what year? Where did he preach his first sermon?

164. What induced Whitefield to visit America? When did he embark? How long did he remain in America?

§ How was he received by the new colony in Georgia? What did he do in America? When did he return to England? When did he receive priests' orders?

165. When did Whitefield visit America a second time? How was he received? In what year did he return to England?

166. During the absence of Whitefield what is said of Wesley's change of views?

What did this change cause a separation between?

167. Where did Whitefield, after this, preach? Where did he close his life? How many times had he crossed the Atlantic? By what name are his followers known?

§ From what classes are his followers? What distinguished lady embraced his sentiments? What did she do for the cause? Did Whitefield organize his followers into a distinct sect? What became of them after his death? their number? What is said of their congregations in England? What of religion among them?

168. What did Mr. Wesley find on his return from Georgia? What did he effect without withdrawing from the establishment?

§ Where was the first society ordered by Mr. Wesley? What rules had his societies? State the progress of the system?

169. When did Wesley die? How old? What year of his ministry? How many miles had he travelled? How many sermons had he preached? How many conferences had he attended?

170. Did Wesley continue in the establishment? Did he advise his followers to follow his example? What took place after his death?

171. When was Methodism introduced into America? Where? When was the first conference held? Where?

172. When did the Methodists of America become independent of those in England? Whom did Wesley consecrate as bishop for them? Whom did Coke consecrate? What has been the success of Methodism in the United States?

§ What is the form of government of the Methodist Church? What orders of the Church of England does she acknowledge? How many degrees of ordination? What does the clergy consist of? What important classification of their ministry can you mention? What does the "travelling connexion" consist of? What the "local connexion?"

What do you understand by the "General Conference? How often does it meet? Of whom does it consist? Who are elected by this assembly? What power has it? What territory does the annual conference embrace? What do they consist of? What powers have they in relation to ordination?

By whom are bishops ordained? Whom do they ordain? What other duties belong to a bishop?

Who are presiding elders? What powers have they? What belongs to the travelling preachers? What are the privileges and prerogatives of local preachers?

What do you understand by a district conference? What power has this body?

173. Who was the founder of the Quakers? What name do they prefer to that of Quakers? When did Fox begin to preach?

§ When and where was he born? What was his employment? What kind of life did he afterwards follow? How did he treat other denominations? Why was he imprisoned? When and where? On his release, where did he travel? What sentiments did he profess? How many times was he imprisoned? How is he represented by some? When did he die?

174. Why were his followers called Quakers? From what do they derive the name Friends?

175. What is the principal doctrine of the Quakers?

Who are their preachers? What are their views of baptism? The Lord's Supper? Singing? Family worship? Oaths? War? What can you say of their dress? Manners? For what are they distinguished? What is their form of Church government? What meetings do they hold? What does a writer say of them?

176. When did the sect arise? How did Cromwell at first regard them? How afterwards?

§ What did he require Fox to do? What did Fox reply?

177. How did they regard the restoration of Charles II.? How did Charles treat them? How did they act on the accession of James? When did they enjoy peace?

178. When did they first come to New England? How did they conduct? What severe measures were adopted in respect to them?

§ Was their conduct reprehensible? But did the fathers of New England err in respect to them?

179. Where is the principal residence of the Quakers in America? Who was Pennsylvania called after? Who granted this territory to him? Why?

§ Who settled Pennsylvania? Who founded the city of Philadelphia? When did the Shakers appear in America?

Who was their founder? Why were they called Shakers? Who became their leader in 1774? What are the leading tenets of the Shakers? What is said of their views of matrimony? What do they assert as to the day of judgment? What power do they pretend to? How do they regard oaths? How do they vindicate their mode of worship?

180. Who are the Unitarians? Which are the principal branches?

§ What do they assert that the Scriptures declare in respect to one God? How do they say Christ was prophesied of? What do they say Christ never claimed? How does this denomination regard repentance and a good life? What do they say of the death of Christ?

181. From whom do the Arians derive their name? What were the opinions of Arius?

182. From whom do the Socinians derive their name? When did he die? What doctrines did he reject? What were his views of Christ? Of the Trinity?—original sin?—of the Holy Ghost?

183. By whom were his doctrines embraced? Who published his writings? What persecutions did they experience? When? What took place at the diet of Warsaw? In what year was this? Where were they scattered?

184. When was the Unitarian controversy revived? Where? By whom? Where did Arianism prevail?

185. What prevailed at a later date? Who advocated it?

§ Where has Unitarianism prevailed recently? When did Dr. Priestley come to America? Why? What was his success here? When did he die?

186. Where is the principal seat of Unitarianism in the United States? Are the Unitarians agreed among themselves?

187. Who are the Universalists?

§ Have they been openly numerous in any age? Do they harmonize in their views? What does one class maintain? What another class?

**DISTINGUISHED CHARACTERS.** Who was Ignatius Loyola? Francis Xavier? Robert Bellarmine?

